reform—but not yet, Lord

—Gary MacEoin

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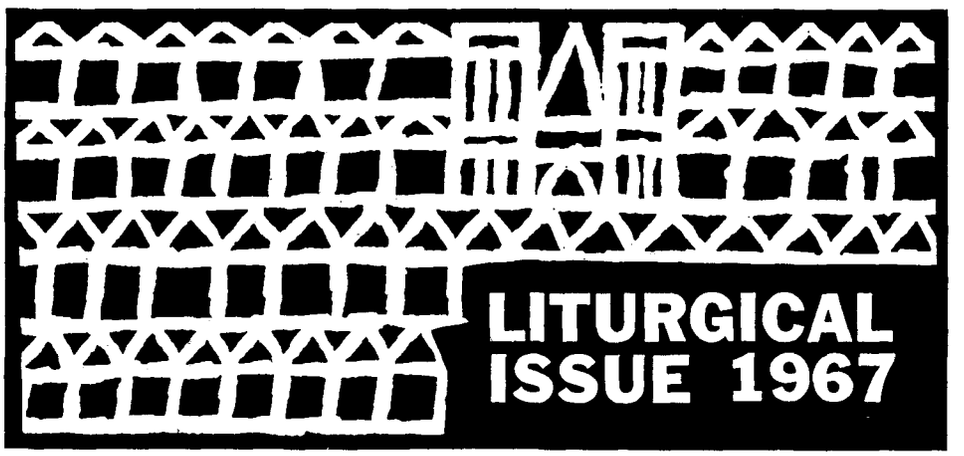

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NEWS AND VIEWS

Perhaps the medium (a prayer service) obscured the message; perhaps the timing (the day of prayer proclaimed by the President for racial peace) diffused impact; perhaps the denominational context (within an announcement about nocturnal adoration in private homes) was awkward . . . whatever the reasons, Bishop Fulton Sheen's call for withdrawal of American troops from Vietnam was badly neglected by the daily press.

For the many who missed it, therefore, the pertinent paragraphs from Bishop Sheen's talk:

"May I speak only as a Christian and humbly ask the President to announce, 'In the name of God who bade us love our neighbor with our whole heart and soul and mind, for the sake of reconciliation I shall withdraw all our forces immediately from Southern Vietnam.'

"Is this reconciliation to be limited only to our own citizens? Could we not also be reconciled with our brother in Vietnam? May we plead only for reconciliation between black and white and not also between black and white and yellow?"

•

In reviewing James Reston's *The Artillery of the Press* in the New York *Times* last April, John Kenneth Galbraith faulted Reston as one who "over the years . . . has learned to treat all people in the manner of a newspaperman who must one day go back and see them again."

Let Galbraith be warned away from Barrett McGurn's new book, *A Reporter Looks at American Catholicism* (Doubleday; $5.95). Samples of the book's cloying references:

Msgr. Vincent A. Yzermans, an "engagingly, and wisely frank spokesman" (p. 47); a "jolly Midwest German-Irish priest" (p. 71); one of "the new breed" (p. 169).

Dan Herr, "watchful" (p. 127); "tireless" (p. 129).

Bishop Ernest A. Primeau, "humorous, quietly aggressive" (p. 21); "modern and courageous" (p. 104); "a man of the future" (p. 134); "democratic" (p. 208).

Martin Work, "the tireless creator of an effective new progressive national organization of Catholic men" (p. 46); Fr. Thurston Davis, S.J., "talented" (p. 72) and "a leader in American Catholic modernization" (p. 73); Fr. Gommar DePauw, "amiable" (p. 51) and a "justly proud man of culture" (p. 53).

There are no bad guys—just guys without adjectives and modifying phrases.

•

Discoveries Already Made Dept.:

Most Reverend Frederick W. Freking, D.D., Bishop of La Crosse, Wisconsin, visits Blessed Sacrament School in a tour of his Diocese. Employers Insurance of Wausau has insured the many diocesan properties for 14 years.

The Bishop is also a businessman.

The above from an Employers Insurance of Wausau advertisement in *Newsweek* featuring Bishop Frederick W. Freking of La Crosse.

•

The Manchester *Guardian Weekly* under the caption "For Love of Humanity":

"One of Washington's innumerable agencies is called the National Council on Arts and Humanities, a kind of dollar-doling Arts Council. For them, 'arts' means arts, and 'humanities' means almost anything else. One applicant has lately written in saying that, since LBJ is on record as describing religion as one of the humanities, could he have a grant to start a new religion please? The humanities people, basking in their cleverness, wrote back saying yes, but they only helped professionals, so could the applicant please fill in the enclosed form with details of previous religions he'd founded. Which only goes to show, as our Washington scout says, that Jesus wouldn't have got a dime out of the federal government."

•

Changing Times Dept. (Cont.):

Bishop Francis Marty of Reims tells of a candidate for the priesthood who, to the bishop's question in the ordination ceremony, "Do you promise obedience to me and my successors?" replied: "Yes, but in dialogue."

•

Memories of a Catholic Boyhood:

J. Philip Gleason, professor of history at Notre Dame, recalled recently at a N.D. alumni seminar a recognition received years ago for faithful service as an altar boy: a fancy automatic pencil with the legend stamped along the barrel, "I bear the title Catholic, most honored name on earth!"

"The pencil is long since lost and gone," Gleason remarked, with no sense of regret, "and so is the triumphalism it epitomized." Lingering is the wonder that "at the time (the motto) did not seem either outrageous or pathetic."

•

Odds 'n Ends Dept.:

—*Ramparts* joshes in its July issue about relatives on the magazine's payroll. It's "economy nepotism," remarks W.H. in the Apologia department, "since everyone gets paid in rosary beads left over from when we were a Catholic magazine."

—Pocket Theater, off-Broadway home of the cutting satire, "America Hurrah," displays in its rear-wall picture gallery Cardinal Spellman flanked by Lee Harvey Oswald and Shirley Temple.

JOHN DEEDY

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CORRESPONDENCE

Abortion Analogy

New York

To the Editors: Julian Pleasants' "A Morality of Consequences" in your Abortion issue was a real eye-popper. It is good for the layman to be enlightened by a cogent medical view on this very complicated subject, and the author's effort to find "a masculine analogy" should be welcomed by both sexes. I am only sorry that he was not successful in this effort.

Unhappily, analogies are not medical instruments; and in fact are most effective when they attain to poetry, which is quite the other end of the spectrum. The masculine analogy settled upon is unfortunately fallacious, and its subsequent employment in the case of the raped woman ("It was forced upon her, like the grip of a non-swimmer") discredits the whole argument on the subject. The analogy poses a rescuer in the death-grip of a drowning man, and appraises the ethical course of the rescuer's breaking the grip in order to save at least his own life. The fact is, unless he is a professional wrestler, he isn't going to break the grip. Every certified lifeguard knows this; and, indeed, while a lifeguard is trained to break such grips, he is fearfully aware of the danger to himself, a professional, and never places himself in such a position that the drowning man can touch him. I regret to say that both of these men are doomed to drown; there is no further ethical outcome. And the analogy is, in fact, inoperable in argument.

I do wish also that Dr. Pleasants might have had more time and space in which to consider the alternatives to the "imposition" of a Christian ethic "on a pluralistic society" (he speaks also of "demand[ing] belief" of humanists). The activity of the New York bishops does not exhaust the alternatives for Catholics. If we are the Church of Christ, we are the living conscience of the world. If imposition is wrong, so is silence. I fear that reaction to the New York bishops may

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LITURGY AND COMMUNITY

Elsewhere in this issue Rosemary Haughton discusses the need for experimentation in the liturgy—rational experimentation, controlled experimentation, but experimentation nonetheless. We could hardly agree more. There is no reason, for example, why every Mass should be exactly like every other. Variety, with different degrees and kinds of participation, should be the rule. The problem of the liturgy today does not lie with the reforms decreed by the Vatican Council and now being put into effect at varying rates in various parts of the country; the problem rather lies with the liturgy itself, and changes like the shift to English simply highlight that fact. We need not only to give new life to old forms but to discover new ways of worship. This can only be done by a patient method of trial and error, and the emphasis has to be on error; it is natural for those in authority to be cautious or, as Catholics are wont to say, prudent, but if our bishops are too afraid of error, no progress at all will be made.

Hardly an experiment but at least an example of needed variety is evening Mass in the home, for which permission in his diocese was most recently given by Bishop Fulton J. Sheen of Rochester. This move was in accordance with the directive of the U.S. Bishops' Committee on the Liturgy which said: "The purpose of the Mass in the home is to form a small worshipping community in which the genuine sense of community is more readily experienced." Here is something that should be stressed; the purpose of Mass in the home or of any measure of liturgical reform is not a hunger for novelty but a desire to make of the Mass a vital, compelling experience in forming a Christian community, of being the Church in miniature in this time and this place. And once that point is established, what should be stressed is that this experience is not in itself enough; it must be translated into ministering, Christ-like action.

This, we would take it, is the reason underlying the choice of theme for this year's Liturgical Week in Kansas City, Missouri: "Experiments in

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Community." The point is that liturgical piety is not and should not be an end in itself. So far, for example, Kansas City has been spared any serious racial riot this summer, but those who participate in the Liturgical Week cannot forget for one minute the potential warfare that is a fact of life in most of America's racial ghettos.

The man who is truly concerned about the liturgy must also be deeply concerned about Vietnam, about hunger in China and India and Mississippi, about the chasm that separates rich and poor, whether between wealthy and impoverished nations or suburban and inner-city parishes. Pastors and people must regard the creation of a sense of community as their most important task, achieved through a liturgy that is a living and meaningful experience, but this experience in turn should lead to a deep and abiding commitment to social justice. It is to promote this sense of Christian community-building that the liturgical movement should work. Indeed, if it worked in any other spirit, its efforts would be sterile and vain.

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Can Money Satisfy The Black American?

The "disturbances in the ghetto," as they are euphemistically referred to, have among other things torn to shreds the philosophical assumptions of Sargent Shriver's anti-poverty program. The worst "disturbance" was not in Mississippi, where Negroes are literally and actually starving, but in liberal Detroit, where they are probably better off than anywhere in the nation. Forty-three people died and $500 million in property was destroyed in a city which is the home-base of the liberal United Auto Workers and is far ahead of the average large city insofar as "integration" is concerned.

Mr. Shriver will have to find an explanation for this—as will the President—for in his lexicon poverty means "want." Ameliorate want and you have abolished poverty; it is as simple as that. Robert J. Lampman, one of the key architects of the anti-poverty program, concedes that the $3,150 annual income figure for a family of four is arbitrary as the measuring stick for poverty, but he believes that this "is less important than the fact that *some* measure be selected so that experiment may proceed and predictive control may be developed."

In Lampman's view the "poverty income gap—the aggregate amount by which the incomes of all the poor fall short of $3,000 per family [in 1962 prices]— . . . now totals $12 billion or about 2 percent of the GNP. If this gap could be narrowed by $1 billion per year, the aim of the war on poverty would be reached in 12 years."

Perhaps it would, and perhaps it will. The war in Vietnam itself may be trickling that much down to the poor these days. But Detroit—and Newark and 54 other cities this spring and summer—seem to be telling us that poverty is more a state of mind than material want.

The prophets—Amos, Hosea, Thomas More, Gene Debs—have been saying that since Biblical times, but the economic technicians of the 20th century are more intoxicated with computers than souls. Everything, they feel, can be measured in quantitative terms, including heartbeats and brain-waves. But what about *feelings?* A man who feels he is poor, *is* poor, whether the computer says he is or doesn't. Detroit and Newark prove this point with scientific precision.

There is no monetary test for poverty. Compared to the peoples in the developing nations who earn $80 or $100 a year, the Black Americans of Detroit and Newark, even those at the lowest levels, were "rich." Compared to the poor of Colombia, Venezuela or Mississippi the poor of Detroit—including those whose incomes are as low as $1,000 or $2,000 a year—are living in or near paradise. Evidently, however, they don't care about such statistics; many of them probably could not place Colombia or Venezuela on a map if their lives depended on it.

But what makes them poor, in the words of Roy Wilkins of the NAACP, is "a kind of anguished culture that is almost impossible for people outside to comprehend." An "anguished culture" is something apart from a "wrinkled belly." To be sure the wrinkled belly can and does contribute to an anguished culture, but isn't the same thing.

What makes them different is something the prophets have been able to understand but the technicians cannot, namely that mortal man needs not only bread but something to identify with. The security he gets from a full stomach is useless unless he can also feel the psychological security of belonging to something—a family, a club, a movement, a nation.

The anguished culture refers to the fact that vast numbers of Black Americans, and particularly their dynamic nucleus, the youth, feel no sense of identity with this nation. On the contrary, they dis-identify with the United States of America the more they become disillusioned with it. What distinguishes the present period from others in American history is that these young Negroes have moved from apathy to hate. Their sights were encouraged to broaden with the Supreme Court decision on school integration 13 years ago and the many pyrrhic words emanating from officialdom since then, but the realization of identity has not accelerated apace. Perhaps they are earn-

Summer Schedule

In keeping with the usual practice, Commonweal is appearing on alternate weeks during July-September. Forthcoming issues will be dated September 8 and September 22. From then on, we will resume our normal weekly publishing schedule.

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ing more money. Perhaps more of them have jobs. Perhaps a few are training for skilled posts. But they don't really belong in the White Man's society, and that is what hurts infinitely more than whatever solace is offered by their material improvement.

It does no good to say that there is more opportunity today than a hundred or fifty years ago. There was no expectation of opportunity a hundred or fifty years ago, and there is much expectation—frustrated expectation —today.

Those who tell the Negro he is "wasting his time" or "committing a crime against fellow Negroes" when he burns down homes in the ghetto, can't possibly come through to him because what he wants is more than a rat-free apartment but a pillow on which to rest his psychological head—something to belong to. And whether he loses his apartment is irrelevant so long as there is nothing to identify with. He throws Molotov cocktails out of the same kind of frustration as the child who loses a fight with another child and comes home to spit on his mother.

Mr. Shriver and Mr. Lampman, both good men, can pump another $12 billion into the arteries of poverty if they choose. But it won't help, for what the Black Man wants is acceptance not colonialist handouts.

That is what makes the slogan Black Power so forceful. White intellectuals can disparage it from a thousand different angles, all valid by the criteria of current political science. The slogan is vague. It is unrealizable, unless Blacks win some friends among the Whites. But it is something to get the heart beating; something to stimulate the adrenalin of pride; something, if you will, to identify with. You reject the anguished culture of the White Man's World to forge a Black World, and there is your psychological mooring.

No anti-poverty program will work unless and until poverty itself is redefined in human, rather than material, dollars and cents, terms.

If the White Christian society cannot accept the Black American as its brother, to dance with its daughters, eat at its tables, attend its schools, become partners in its businesses, shopkeepers in its *white* neighborhoods, and teachers in its *white* schools, then all of Mr. Shriver's efforts are in vain.

Recently the great Negro baseball player Ernie Banks was given a franchise to sell Ford automobiles. There was much hoopla over this breakthrough, and glowing appreciation in the press, but the point was missed that Mr. Banks is only the third Black franchise owner out of some 25,000 and that his agency will concentrate primarily on Black customers.

The point is, if we can put it another way, that the Black Rebellion is now destined to be a fixture of American life until there no longer are *Black* Americans or *White* Americans, but simply Americans.

SIDNEY LENS

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YEAST FROM THE EAST

BIG BROTHER vs. THE MELKITES

When a Melkite rite diocese for all of the United States was established in mid-1966, there was a flutter of optimistic speculation about the potential role which might be played by a jurisdiction headed by Patriarch Maximos IV. One of the real "Fathers" of the Council, the patriarch was elected in 1947 and immediately took as his theme "the reconciliation of all men." His speeches in the aula ranged over the vernacular liturgy, relaxing the Sunday obligation, the desirability of extending the married clergy, updating rules on fast and abstinence, halting nuclear stockpiling, the abolition of the system of indulgences, and the urgent necessity that collegial rule be reestablished in the life of the Church. Many of his specific suggestions found embodiment in the decrees and constitutions promulgated by Vatican II.

The Melkites, who number slightly less than 500,000, are natives of Syria and the Lebanon. The bishops who rule their 20 dioceses have been in communion with the papacy since the time of the Crusades, but have—uniquely in the Catholic world—retained to a significant degree self-government of their church. As an autonomous community of Christians, apostolic in origin but not Western, Catholic without being Roman, their status has served as a paradigm of what an Orthodoxy united with Rome could be like: collegial, flexible, and diverse.

It was natural, then, that hopes rose when it was learned that a Melkite bishop, Msgr. Justin Najmy, had been appointed for America. Here was the opportunity of "ensuring that Latinism and Catholicism are not synonymous," an opportunity to observe how Catholics outside the Roman system would witness to Christ within American society. Disappointment was rife when the conditions under which the diocese was erected became known.

Maximos had reminded the Fathers of an earlier conciliar pronunciamento that this "Sacred Council . . . solemnly declares that the Churches of the East . . . possess the right and are bound by duty *to rule themselves* each in accordance with its own discipline." It is clear from article 9 of the *Decree on the Eastern Catholic Churches* that intervention by the Holy See in the erection of Eastern rite dioceses was, after the Council, to be exceptional, not the routine manner of establishment. Unfortunately, the clear intent of Vatican II was violated

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when the new diocese was set up not by the patriarchal authorities but by the curial Congregation for the Eastern Churches.

Moreover, the decree of creation sets out norms which severely restrict the new bishop's powers; for example, he is to exercise his episcopal jurisdiction "concurrently" with the Latin ordinaries, which means in practice that he cannot transfer priests or establish new parishes without prior agreement of the Latin rite chanceries. In many important particulars, the Melkite bishop must function as an auxiliary to 250 Latin rite bishops.

It is clear that the reason for these restrictions is one familiar in American Church history: the American bishops' opposition to the idea of another non-Latin rite jurisdiction in the United States is so strong that only if severe limitations are placed on the bishop will they agree even to a quasi-bishop exercising jurisdiction in a quasi-diocese. (In the first decades of this century precisely the same conditions drove 100,000 Slavic Eastern rite Catholics into the arms of a more amenable Orthodoxy. Rome's memory in matters other than sins of the flesh can be scandalously short.)

This Big Brother disapproval by the Roman authorities of the Easterns has had the effect of intimidating the older clergy and the chancery staff who long for recognition, legitimacy and approval in *modo Romano*. The élan of Eastern church discipline and variety has been systematically repressed and diluted. The Melkite clergy conference held in Danbury, Connecticut during the last week in June was the most recent reflection of this devolution.

The question of the discipline of celibacy among the clergy was included as the final point of the Danbury agenda. (Several Latin rite bishops had privately asked Bishop Justin to bring this matter to the floor of his clergy meeting for a full and open airing with the hope that within the context of an Eastern Catholic diocese some significant opening could appropriately be made. The American bishops as a group, however, informally requested that the question be quashed.) In the event, ridicule from the older clergy prevented any serious discussion, but it is significant that the bishop insisted on bringing it up. Priestly marriage remains a very open question in the diocese, especially among the younger clergy who are keenly aware of it as a living part of their rite and tradition today in the patriarchate.

However, there is one other facet of Melkite diocesan life which provides more solid ground for optimism that the patriarch's hopes may be realized for a Catholicism "open to every form of organization compatible with the unity of faith and of love."

The board of consultors—which in every Catholic diocese exists to advise the bishop and assist in determination of policy—is by custom composed of the most important clerical personages in the diocese. The composition of this board was one of the first items on the agenda of the Melkite clergy meeting; the bishop, as presiding officer, opened the floor to discussion, heard a number of comments exchanged, and called for a vote. By vote of an overwhelming majority, it was decided to include laymen as full members of the board.

When the chancellor came into the meeting some time later, he was extremely unhappy to learn that such a vote had been taken and declared the vote illegal. He was reminded that the bishop had presided, called for the vote, and approved passage of the motion. The bishop suggested that there was no harm in taking another vote, *coram cancellario*. The result was the same: laymen will serve—for the first time in any Catholic diocese in the Western Hemisphere—on a diocesan board of consultors. Nor will they deal "only with the temporal affairs of the Church," as one domestic prelate suggested, but with the whole panoply of concern of the Christian for his Church.

To date Celtic and mid-Mediterranean suspicions of America's hierarchy have ensured that there would not develop on United States soil an authentic expression of Catholic life in Eastern form. Under Bishop Justin's leadership a new chapter seems to be opening up in the Christian style of life in America: laymen are being included in the very government of the Church. And to meet the needs of the inner-city, a parish is being defined and its activities determined by interest and need rather than by geography and prescription. Taking their cue from their patriarch, Melkites could have a great deal to say to their fellow-Catholics in America about what a layman is and what his role can be, what the Church is and what she can be, about worship and structures for renewal, about what the Spirit is capable of.

But the deeper importance of the presence of a Melkite diocese here may lie in neither the pastoral nor the ecumenical area. The diocese—all its members—has a unique opportunity to give witness to that apostolic heritage of "autonomy within unity" of which the Melkites are the foremost twentieth-century expression. Let us hope that under Bishop Justin's guidance the Melkite Exarchate will be free to prove herself an evident daughter of the ancient Patriarchate of Antioch, St. Peter's first see.

Such freedom to work out her own salvation would be the most eloquent demonstration of the sentiments officially expressed by Vatican II that "the Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions, and the established standards of the Christian life of the Eastern Churches." The alternative —the effective destruction of Melkite autonomy through concern for the preservation of a sterile uniformity— would be a living denial of the renewal which the Council made possible and a betrayal of Maximos' hopes that "the Church will show forth the face of Christ and not the face of Roman imperialism." THOMAS E. BIRD

(Thomas E. Bird is a member of the Slavic Dept. at Queens College, New York.)

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OPEN EXPERIMENTS, OPENLY ARRIVED AT

A climate for a growing liturgy

ROSEMARY HAUGHTON

The need for study and experiment in liturgical reform is great and is urgent. The demand for it and the sense of frustration and even bitterness over the lack of it are found most strongly among those who are most deeply committed to the renewal of the Church; it is by no means a demand coming only from natural rebels and malcontents. But, in a situation where the demand for reform springs from a deep and prayerful conviction of its absolute necessity if the Church is to carry out her mission fully, the refusal—or even apparent refusal—of the hierarchy to allow experiment is apt to turn the fervent into rebels, and drive the naturally rebellious into open defiance. There are many priests, who value unity and tradition with all their hearts, who find themselves facing a situation in which to conform seems to involve betraying the hopes and needs of those to whom they are sent to minister. It is this kind of dilemma that leads, in the end, to clandestine experiments in liturgical forms.

Clandestine experiment is not a true solution, however, for several reasons. Perhaps the most obvious but least important is that clandestine experiment, by its very nature, cannot be shared at all widely. The only people who benefit are the immediate congregation, and the benefit to them is counter-balanced by the sense of divided loyalty. Also the experiment is not truly experimental, in the sense that one of the purposes of experiment in a new field is to discover what, in the new method of action, is really relevant to the search being conducted, and what is not. As the experiment progresses, irrelevancies are discarded and adaptations made. But a liturgical experiment conducted in an atmosphere of tacit rejection of authority is deprived of the feeling of openness and ease which makes it possible to distinguish what is truly valuable from what is merely *new*. Inessentials may well be preserved as symbols of that personal freedom and independence which has been denied or undermined.

But the deepest reason why clandestine experiment is insufficient is that it destroys unity, creates barriers between brethren, encourages spiritual snobbery, and necessitates "double-think."

If this is so, it is not enough to demand the loyalty of those who feel the urgency of reform. To do this, and do nothing to satisfy their desires, is to abuse the whole notion of loyalty—it becomes a kind of spiritual blackmail. Loyalty, unity, brotherly charity, are essential—but they are essential from those in authority as well as from those under it. It is true that some demands for reform spring from a doctrinaire conviction that anything different must be better. It is sometimes ill-informed and supported mainly by wishful thinking about what "people" ought to want, regardless of any evidence about whether they do.

But the significant desire for new liturgical forms arises in the context of what is probably the most hopeful Catholic phenomenon of our time. Groups of Catholics, of all sorts and sizes, are springing up spontaneously in all kinds of places, often unknown to each other. They are not, as has usually been the case in the past, simply groups formed to carry out a particular bit of work, though they may occur because of some common interest or aim. They are more like the kind of groups which have tended, in the past, to develop into religious orders and congregations, because what brings them together is first of all a thirst for a truly Christian life—real life, "more abun-

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dantly" than they have been able to discover it in the normal parish set-up. They are not people who break away from the Church; on the contrary, it is what they have learned in the Church that makes them want more —a deeper love and a more complete dedication. And they don't want it for themselves only, but so that the Gospel may be preached effectively. They are the reverse of "cliquish." These new communities are often very impressive indeed, and they make it possible to realize what is meant by Christian love.

But everyone who has had contact with these communities has realized that sooner or later the sense of unity, of purpose, of love, which they are discovering demands a more crucial expression than discussion of Scripture or sharing tea and biscuits. It demands, for its very life, sacramental expression. Just as two people in love, as they explore their relationship, realize more and more that it requires the binding and explicit act of sexual intercourse in marriage, so the community of Christians who are discovering the real meaning of love urgently (though sometimes unconsciously) need the Eucharist to express it and strengthen it. This is so common that it has its own jargon by now, and is referred to as a "pre-eucharistic situation."

It is often possible, in such circumstances, for the community to get permission for a priest among them to preside at the Eucharist in whatever place the community meets. So far so good. But what happens next is that the real *experience* of Christian community shows up better than anything else the shortcomings of the existing liturgical structure. It soon becomes apparent that it is not fully capable of "saying" what the community needs to say, out of its knowledge of what communion in Christ means. And modifications in the liturgy that arise out of this kind of need are the ones that really show the direction in which the Spirit is blowing the Church. They are not doctrinaire, they do not spring from "oughts" but from love, and the need to express it. They don't just happen; they grow, gradually, according to the real needs of a real situation. Therefore to deny such a need is to create an intolerable conflict between the clear demands of the Spirit and the equally clear demands of the Law, as expressed by those in authority in the Church.

It is for this reason that the time has come when official liturgical experiment must be undertaken with courage and faith. The alternative is an increasing split, in the Church itself, and in the minds of committed Catholics. This can and does lead either to open defiance in the Church, or—much more often—to people leaving the Church. This applies to priests, but also and much more frequently to lay people. Their departure is not publicized, but it goes on. They leave because their hopes have been dashed; they feel frustrated, bitter and disillusioned. And there are also many who do not feel strongly enough to leave the Church, but continue with divided hearts, as Catholic "*émigrés à l'intérieur*." They are unhappy themselves, and can do nothing to assist the renewal of the Church. Yet often these people—priests and laity—might have been enthusiastic servants of Christ and leaders of His people in its work in the modern world.

If experiment is to be undertaken it must therefore be immediate, and official. It must be undertaken with the approval of the hierarchy, but with full trust in the ability of those concerned to act as responsible Christians. All educators know that if people are to be trustworthy they must first be trusted. An atmosphere of distrust creates disloyalty. The only absolute limits to experiment should be theological ones, that is, the liturgy must express a true theology of the Eucharist of the Church. The Constitution on the Liturgy provides safeguards for alterations to the liturgy, especially where these are to be on a large scale, but it does not appear to set any absolute limits to modifications of the structure and language of the liturgy, except theological ones.

The sure and healthy development of the liturgy as an authentic expression of the life of God's People must be a growth, not a composition. The need to promote this growth, rather deliberately, has occurred because of the (historically inevitable) hardening of liturgical forms. What we are trying to do is not to tell God how to work but to make it possible for the Spirit to show us what He wants, by making room for Him to make Himself felt.

A very important part of this preparation is the study of recent work in anthropology, sociology and psychology, which throw light on the nature and function of ritual in community life, the meaning of the sacred, and the way symbols work. But this study is no use on its own. We cannot take the results of study and then compose a liturgy that "fits" them. It is not up to us to compose the liturgy; rather both study and experience of liturgy are intended to give us the kind of spiritual orientation that can make us sensitive to what God is saying.

Alongside study, then, we must deliberately create conditions for the actual experience of a growing liturgy. The following are a few suggestions that could provide the bare outlines of a structure in which liturgy could grow. They claim no more. If they only provoke objections, at least they will have provoked thought, and perhaps better suggestions—perhaps even action.

If a renewed liturgy is to grow, certain conditions must be fulfilled:

(1) It must be guided by people who understand not only the liturgy but the theology that underlies it. (Theological vagueness is responsible for a lot of dead-end developments in liturgical reform.)

(2) It must seek to involve all those who are to take part, not only in the actual celebration, but in studying and preparing it. This is axiomatic in modern educational methods, for children and adults. To ensure full participation in any project, full understanding and involvement at all stages is necesssary. This is what makes democracy work (when it does)—not the fact that all the people's opinions are represented in governing decisions, but that

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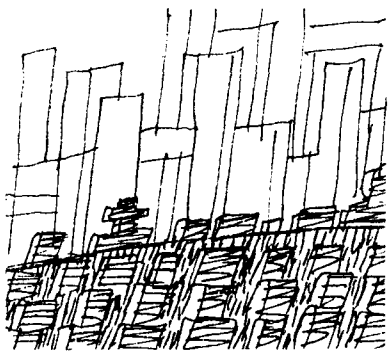
because of this all the people feel themselves involved in what is decided, and therefore committed to carrying it out. The effect on a school of a good parent-teacher association is a case in point.

(3) Modifications must be clearly recognized as experimental. All concerned must realize that they are doing something which will probably be further changed in the light of experience, and is destined to be incorporated in a wider reality. Certain features of a fairly small-scale liturgy may prove less helpful in the greater community



and the smaller groups are not an end in themselves, but a leaven for the whole Christian people.

(4) On the other hand the experiments must not be regarded as a means of keeping restless people quiet. There should be genuine openness on the part of the authorities, not only to the permanent value of certain features of the new liturgies, but also to the possibility that liturgical variety may be valuable, not only during an experimental stage but as a permanent and normal part of the greater unity of God's People assembled.

In order to fulfill these conditions it is suggested that as a first stage the following steps should be taken:

(1) A number of small communities should be chosen, often ones that are already in a "pre-eucharistic situation," but not always. They should represent as wide a variety as possible. A few examples of the setting could be: a religious house, training college, chaplaincy, seminary, a small country parish, a factory mission, a street, a professional group (not necessarily geographically united but accessible to each other) or school—preferably several different kinds.

(2) The priest in each community should be a guide who would be prepared to work and feel with the rest of the community, and help them to discover the meaning of the Eucharist, not just tell them. In some cases lay liturgists might share the job, since not all priests are liturgical experts, or need to be.

(3) Each community should be helped to take part as fully as possible from the beginning. They should be invited (and if necessary helped, over as long a period as necessary) to discuss the whole project from the ground up, and assist actively in preparing a modified liturgy, but also, all the time, in sharing in the liturgy as it exists, so that there may be a real growth, not a sudden beginning. The degree of guidance needed from an "expert" (priest or lay) would of course vary widely according to the educational level of the people concerned. The gradual unfolding of an experimental liturgy is in itself an enormously valuable means of Christian development.

(4) Suggestions for a modified liturgy should be drawn up, but not necessarily in any detail, and submitted to the bishop, who should approve it, if necessary suggesting alteration, but only if the proposals seem to him definitely theologically unsound. If the "guide" has done his job, this is unlikely to happen.

(5) The modified liturgy should be allowed to "grow" for a reasonable period, probably not less than a year. ("Visitors" to the community should be welcomed during this period, but the experiment should not be advertised. If it becomes a "stunt," it could endanger the whole undertaking, removing its seriousness and spiritual potential.)

(6) During this period the community should compare impressions, assess effects, discuss possible further modifications in the light of experience. "Progress reports" should be sent to the bishop, or to whomever he appoints to oversee the experiments in his diocese.

(7) The bishop should send observers from time to time, to take part in the new liturgy and discuss it with the community concerned. They could make suggestions, but should try to be constructive rather than critical. Their reports, combined with those of people actually taking part, should provide a sufficient guide to the bishop in deciding the future of the experiment.

(8) At the end of the experimental period the whole work should be reviewed, if possible by the bishop with the community, and if possible on their "ground." It could then be decided whether to continue as before, or make further modifications, or—if possible—to extend the scope of the experiment to other, similar communities, who could profit from what has been learned.

(9) At this stage (say after four years) there should be enough information and experience available to enable the bishops to extend experiment much more widely, and also to enable them (or a commission appointed by them) to make use of the results of experiment in modifying the existing "normal" liturgy to some extent. At this stage the question of whether, in the end, absolute uniformity is really desirable will surely arise. But it may require more widespread experiment (in large parishes, etc.) before an answer can be given to this question with any confidence.

(10) The success of such a wide project of reform depends entirely on the existence of an atmosphere of trust between all those concerned. Genuine spiritual growth cannot take place when people feel they are not trusted. The motto of the whole undertaking, for those in authority, might well be Gamaliel's words to the Sanhedrin: "If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow it. You might even be found opposing God."

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PARISH WITHOUT BOUNDS

Plans were announced recently in Atlanta for an experimental "parish without boundaries." Increasing interest in non-geographic parish communities prompted the editors to invite one of the organizers to write of the experiment.

Atlanta

To the Editors: Thank you for your letter requesting a description of the "Community of Christ Our Brother." We appreciate your interest.

The embryo of the community has just begun to grow. Perhaps in a year or so the body will be sufficiently formed to be of help and inspiration to the readers of *Commonweal*. However, we of the community keep reminding one another that today we must be as willing to let experiments die, if they hinder true life, as we are to bring forth new ones: We may discover that the approach of our community is not an "answer" to the challenging questions and cries of today's world, that we may need to try something entirely different in the future. Somehow, it seems false to project an image of a community of people who are searching in every way to hear Christ in a continually changing world, but have nothing that can be captured in a photograph. Hence, my frustration in writing a formal article.

The facts of the community are these: We began meeting in February of this year, and are a group now of 40 or so people, who have been given the "go ahead" blessing by Archbishop Hallinan to experiment for a year, at which time there will be a thorough review of the experiment. About 10 of the people are Protestant, and a few are skeptical of all organized religion. We are attempting to be honest listeners to secular life—to the lives of especially those who cry out in human need; to those of other religious traditions and of no organized religious affiliation. We want to discover our Brother Christ in the midst of human life, to become His friends, to share life with Him and to serve Him there, in the people we meet, and with whom we live.

Toward this end, we are beginning to work in areas of human need during the week, and we gather for strength in Christ twice weekly: to celebrate our union with one another in Christ, in the Eucharist on Sunday night; to pray, study, plan, and enjoy the friendship of one another and guests on Thursday night. During the week, we celebrate the Eucharist in our homes, in a family, friendly setting. We rejoice whenever we see new faces in our midst; the doormat is always out, and the door is forever wide-open to all. As someone in the community put it recently: "Some people come to see what we are doing, some come to try us out for awhile, and others come to stay. Personal freedom is a constant emphasis in the life of the community."

We believe that a truly catholic parish or community is thoroughly involved with this world which God loves so much and which is forever challenged by Christ to become more and more the "new heaven and the new earth." Therefore, we are currently studying and planning, in order to discover the concrete needs in our city of Atlanta, and to respond according to our abilities. At present our research is focused on the Inman Park and Summer Hill-Mechanicsville areas of the city, while some of our people are already doing volunteer work here. However, we set no limits to what the future holds for our community.

Christ's Concern

We think that genuine liturgy is the worship of God, with Christ our Brother, right in the midst of human life. Therefore, as a community we will continue to experiment in the liturgy in every way permitted by Church authorities, and will continue to voice petitions for further changes, wherever these are needed to manifest Christ's concern for the consecration and celebration of the human life of all. One of the needs most poignantly felt by the community has been the restriction keeping us from inter-communion. Perhaps this very restriction is itself a symbol of the separation of various religious traditions from one another. At any rate, we feel it deeply every time we celebrate the Eucharist, and we pray and plead for the day when Christians of every religious tradition will be permitted to receive Christ in the Eucharist together, as a means of growing unity.

To respond as fully and consciously as possible to Christ's presence in the world, we are studying current thinking in theology, deepened by a study of the major doctrines of the churches, especially as stated in the documents of Vatican II and such Protestant documents as the *Principles of Church Union,* adopted by the Protestant Consultation on Church Union (COCU) in 1966. We are also at present planning a search together into what truly Christian, personal development really means. In September, we hope to have a complete course of religion ready for our children, with particular emphasis on the "discovery of Christ our Brother in people."

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To bring order into our efforts in Christian involvement in the world, in the liturgy, in theological study, and in the administration of the internal affairs of the community, we have arranged our work into three groups: (1) Christian involvement (work in the city); (2) Christian development (study of doctrine, of current theology, of liturgy, of children's religious instruction, of the meaning of genuine, personal, Christian development); and (3) Christian management (financial and other practical concerns of the community).

My reluctance to write a formal article at this time is due to frustration. It seems impossible now to *write* about something that is being *lived* as a most genuine and happy discovery, and which defies all statistical analysis. I have been a priest for 14 years, but never before have I personally experienced such a desire for Christian involvement with people; never before have I understood the meaning of the close bond between priests and laymen called for by Vatican II. Never before have I watched human potential budding and blossoming in people as I have in the gatherings of the Community of Christ our Brother. Never before have I seen such genuine desire of an entire group of people to break through every wall—whether of race, color, creed, age or economic status—to discover Christ, the Brother of all.

We are only six-months-old. We wish to remain as open to change and as mobile as possible. Therefore, we have no territorial boundaries, and we plan to use what small amount of money we have to respond to human needs, rather than to build a church or hall. At the present time, our community comes together in a Methodist Center.

The experiment of the Community of Christ our Brother is one among many that are so necessary if we are to hear and proclaim the good news of Christ who cries out from within the lives of all of us, but especially of those many people who couldn't care less about "religion." It is our sincere hope and prayer that many other experiments will begin in Atlanta and throughout the country. If our searching efforts encourage others to take the risks which we believe Christ is asking of all of us, we rejoice and are grateful. (REV.) CONALD FOUST

(Father Conald Foust is administrator of the Community of Christ our Brother.)

Pope Paul and the Curia

REFORM—BUT NOT YET, LORD

GARY MacEOIN

Reform of the Curia? Progress on this score since the Council? Yes, on the basis of my experience in Rome I believe that the forms of justice are better observed. Delays are generally shorter. The petitioner has a better chance of being treated on his merits.

I do not believe, however, that reform has yet reached the point of take-off or chain reaction. Changes to date are peripheral or ambiguous. Even the Congregation for the Doctrine of the Faith would like to retain the realities of the Holy Office under modernized forms. The old spirit persists, and so does the system. It could re-absorb the independent growths.

The Curia today functions as the civil service of the papacy in the spiritual direction of Catholics around the world. It was originally institutionalized, however, as the government of a medieval kingdom at a time when executive, legislative and judicial functions were not clearly distinguished, and when the ruled had no voice in decision-making. A self-perpetuating and self-regulating power structure, it retains these characteristics a thousand years later. They contribute significantly to the credibility gap between the Church and today's world. They are a major obstacle to the reunion of Christians who reject Rome's claim to primacy as formulated in and expressed through the practice of the Curia.

Catholics long suffered in silence, whether through ignorance of the fact, through heroic if mistaken humility, or through a conditioned resignation to the unescapable. Since Cardinal Frings of Germany, at a Council meeting in November 1963, described the Holy Office procedures as a scandal, the climate has changed. A significant documentation of violation of elementary human rights in our own times and of positive harm to the Church has been built up. It emerged, for example, that the Holy Office has been perennially engaged in suppressing theological views which the Council shortly enshrined in its statements on the nature of the Church and on ecumenism.

Pope Paul has on a number of occasions expressed his agreement with the critics and affirmed his intention of reforming the Curia. As early as 1963 he indicated a two-fold approach, by decentralization of function and by in-

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ternationalization of personnel. Decentralization, he has said, should place relations between the bishops and the Curia on a new basis, so that the Curia would no longer be "a pretentious and apathetic bureaucracy, narrowly legalistic and ritualistic, a hotbed of concealed ambitions and underhanded antagonisms, as some have charged," but "a true community of faith and charity" at the service of "the universal Church."

Pope Paul's acts, however, have been less impressive than such words would seem to demand. As in dealing with other topics, he has alternately blown hot and cold. He has, for example, said that curial reform must proceed with due regard for the persons affected. It sounds proper until it is interpreted to mean that the official who neglects his duty or doesn't know how to perform it is protected in his office until he dies, retires or is promoted. And that, as both theologians and newsmen know, is how it has been applied. "Due regard" for the official's rights can mean disregard for the rights of the hundreds or thousands who suffer as a result of his misfeasance, malfeasance or nonfeasance.

A Beginning

Formal decentralization, by which I mean the restoration to the bishops and to bishops' conferences of powers absorbed by the Curia, has begun but has not yet gone very far. Possibly more significant is what I might call a spirit of decentralization, a willingness on the part of bishops and other members of the peoples of God to make decisions which they previously asked Rome to make for them. Presumably the reform of canon law will give further effect to this trend, which is derived from the stress of Vatican II on personal responsibility.

Internationalization has taken two forms. One is by the insertion of non-Italians. Significant examples were the naming of Canon Charles Moeller of Belgium as under-secretary of the Congregation for the Doctrine of Faith, and of Archbishop (now Cardinal) Gabriel Garrone of Toulouse as pro-prefect of the Congregation for Seminaries and Universities. The second form is the creation of new departments under the control of men without previous curial commitments. Key units in this category include the Secretariat for Unity headed by the German Cardinal Bea, and the Secretariat for the Laity and the Commission *Justitia et Pax* for world development, both headed by Canadian Cardinal Roy. These new units have so far succeeded in maintaining operational independence and are introducing procedures more in keeping with today's techniques and needs.

It is hardly necessary to note that not all Italians are curia-minded. One would have to go far to find a more open churchman than Cardinal Lercaro of Bologna, head of the Liturgy Commission. Nor is internationalization an automatic remedy. On the contrary, the Curia—like all such closed systems—has a remarkable ability to absorb and brainwash the outsiders needed to serve as liaison with other cultures. I recall an American member sent by the Holy Offices to a press conference to refute Cardinal Frings' denunciation of that body in 1963. One American newsman (a priest) summed up the reaction of all of us. "If my choice is to work for the Holy Office or be condemned by the Holy Office," he said, "I prefer the second alternative.

Mature administrators introduced at a high level are less likely to be absorbed into the system. Cardinal Bea has certainly shown his ability to survive it. Some, however, especially at the intermediate levels, find the frustrations close to intolerable, and it may well be that Pope Paul today sees more hope in progressive Italians, who should know how to work within the system without being swallowed by it, than in non-Italians. Such, at least, is the interpretation placed on recent appointments to key second-level positions of young (early 50s) forward-looking Italians. The most remarked names in this category are Msgr. Giovanni Benelli and Msgr. Agostino Casaroli, both now in the Secretariat of State.

The number of progressives among Italian clerics is growing rapidly. Italian domination of the Curia is, nevertheless, a major sociological factor in its failure to function in and for today's world. Italy has long been on the margin of the progress which has characterized all areas of Western life and culture in recent centuries, a fact for which the Curia itself as government of the Papal States shares the blame. Since Italy ended papal political power a century ago, the Italian Church has been emotionally at war with the society in which it functions, a backwater within a backwater. Catholics were effectively barred from participation in political life up to 1945, and even since that time their participation is subject to Church directives, just as was their exclusion up to 1918. Since Italy was unified, they have similarly lived outside its literary and cultural life. Even today, only five or six percent of the children attend Catholic schools. Catholic newspaper circulation is a bare four percent of the total, and most of the other papers are anticlerical or anti-Catholic.

All this means that the Italian clergy think of themselves as and are a minority in ghetto situation, which is precisely the mentality in which the Curia had nurtured the Church up to the Council and which the Council proclaimed to be no longer viable. Having been raised in isolation from today's world, they feel their inadequacy to deal with contemporary issues on their merits. They do not understand the method of decision-making by the confrontation of diverse views, which modern man has developed. They prefer to decide behind closed doors, the decision often being the refusal to make one.

Since the Council, there have been significant efforts to improve the image, but I see little change in the mentality. The most important overt step was the downgrading of the Holy Office when it was renamed the Congregation for the Doctrine of the Faith in December 1965. Previ-

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ously, although there was no formal hierarchy among the curial bodies (12 congregations, 3 tribunals, 6 executive offices, 2 administrations for Vatican property and finances), the Holy Office exercised a de facto control. Because of its jurisdiction over everything affecting faith and morals, it could interfere on issues entrusted to other curial offices, block a decision already announced, even make a contrary decision.

Since 1965, the Secretariat of State has played a bigger part as the coordinating body for curial policy, and those close to the situation report that a power struggle between it and the Congregation for the Doctrine of the Faith remains unresolved. What I regard as most significant is the fact of a struggle. Authoritarian structures require total internal cohesion. Formation of conflicting poles of power presages dissolution.

Solid Front

Internal dissension has not, however, reached the point of breaking the solid front which the Curia presents to outsiders. An excellent example was provided by the maneuvers preceding the issue of the encyclical on clerical celibacy. It was common knowledge for several weeks that a text had been completed and that translations were being made. Quite extraordinary and extremely successful precautions were taken to keep the contents secret, but it was known that the protagonists were a group headed by Archbishop (now Cardinal) Pietro Parente, and that consequently the message would be extremely nagative.

Some theologians of international stature attempted a last-minute appeal to the Pope not to publish the document, or at least to issue it as a less solemn statement than an encyclical. Their concern was two-fold. They feared the negative impact on the ecumenical movement of a formal reaffirmation of the traditional discipline on clerical celibacy. They also anticipated (correctly, as events proved) that the statement would fail to evaluate the crisis of the ministry as it is currently experienced in the United States and other advanced countries of Western technological culture, and that many priests affected by this crisis would over-react.

In spite of their professional standing and personal contacts, these theologians failed completely to reach the Pope. Apart from his official family and personal friends, only cardinals pierce the velvet curtain that separates the Pope from what people are thinking. Of all the cardinals present in Rome during those weeks, only Cardinal Bea might have been willing, because of his ecumenical interests, to act as spokesman, and he was so ill that he could not be approached.

Such insulation of the Pope from direct contacts with contemporary ideas is reinforced by an elaborate system of thought control and thought manipulation which extends to the entire Italian Catholic sub-culture. The end of the Index of Prohibited Books made little impact on this system. While the juridical and theological sanctions are less strong, the administrative techniques still prevail. The Congregation for the Doctrine of the Faith has issued the first number of *Nuntius*, a periodical of restricted circulation which is intended to serve the same purposes as the Index. Instead of a direct reprimand to a disapproved theologian, the new technique is to get the Congregation of Religious to pressure his superiors to silence him. Editors of Catholic publications in Italy are under extreme pressures. Some have had to give undertakings in writing never to mention any of a scheduled list of "sensitive issues." Books and articles which seek to start discussion in a frank and documented way of even such obvious issues as reform of seminary education or Church censorship are effectively eliminated from the Catholic milieu. Teilhard de Chardin, for example, remains ostracized, although he is widely read and discussed in Italy by atheists and others outside the narrow confines of official Catholicism.

One encouraging aspect of the current situation is that a new fluidity has been introduced. During the Council, in spite of the protests of the Holy Office, bishops brought to Rome as their advisers such progressive theologians as Yves Congar, Karl Rahner, Edward Schillebeeckx and Hans Küng, men whose works had previously been suppressed. Since then, direct silencing of views not favored by the Curia is more difficult. Instead, speakers and writers, especially those living in Rome, are pressured indirectly through their bishops or religious superiors. This works in many cases, but in an increasing number, the bishop or religious superior refuses to play ball, and his protection acts as an effective shield for the accused.

Nowhere is curial control more evident—and more obviously under challenge—than in Rome's Catholic universities. These institutes of theology and philosophy, which is what they are rather than integrated universities, are bastions of the Curia. They educate or brainwash both the members of the central organization and very many of those who as bishops or diocesan officials maintain the Church's legal structures all around the world.

Manifestoes recently issued by students of one of these institutes, the Angelicum, show that they are totally dissatisfied by the improvised and fragmentary external reforms which have been introduced since Vatican II. They want to get rid of the Latin which they describe as an absolute barrier to dialogue. They want a preparation which will give the seminarian "a philosophy of his priesthood," an ability "to see how his priesthood fits into the structure of society and how it relates to cultural institutions." They want an end of the so-called Roman theology, which restricts teaching to a one-way transmission of concepts from professor to student, and which limits content to issues and formulations of past ages, ignoring the advances both in theology itself and in the related sciences during the twentieth century.

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The reform of the Roman universities sought by the students would, I believe, constitute a decisive breach in the curial system. Cardinal Garrone, the head of the Congregation for Universities and Seminaries, favors reform. He is helped by declining enrollments, as bishops and religious superiors send their best students to universities elsewhere. The university authorities recognize that they must adjust to survive.

The projection that decisive curial reform may come in the distant future through changes in the Roman university system is cold comfort to people living in and conscious of the furious and constantly accelerating tempo of contemporary life. I fear, nevertheless, that it is the best I can offer on the basis of current trends in Rome. Pope Paul, I believe, genuinely wants reform. The information that reaches him seems, however, to satisfy him that the rate of progress is adequate on the one hand and as rapid as the situation permits on the other. The decisive element in delaying reform would be, in this analysis, the Curia's ability to influence the Pope's judgment by its manipulation of the information reaching him. I suggest the time has come to face up to this taboo subject.

Edifice Complex

NEW CITY, NEW CHURCH

THOMAS MATHEWS

In the medieval city the Church was a dominant: *no part of life could fail to record its existence and its influence. In the great seventeenth-century capitals, the Church had become a* recessive: *still an imposing visible presence, but no longer a unifying and dynamic social force. In the metropolis of today the Church is a* survival: *it claims much, but except by repetition and rote, it contributes little to the active spiritual life of the city.*

—Lewis Mumford, *The Culture of Cities*

The clergy may beg to dispute this last remark, but it would be difficult to prove that the slope of the curve that Mumford traced has actually reversed itself. Indeed, it is not impossible to imagine that in the city of the future the church may even become less than a *survival,* may turn into a strange fossil, a museum piece, perhaps no more than a tourist attraction. When asked where the church would fit in his city of the future, visionary city-planner Paolo Soleri could only answer with questions of his own. "Are we too happy to be in need of churches or just too shallow? It may well be that the church as the expression of a religious society is nowadays an illusion. It is quite possible that the containers have to wait for the content yet to be conceived, incubated, born and nurtured."

While the works of Buber and Tillich, Schmemann and Rahner testify to some real religious life in our times, it is true that the "content" of tomorrow's religious life is yet in the formative stages. It is pertinent to ask, then, whether the "containers" are fostering this life or confining it. The city of the future is already in the bulldozer stage; whether its other-worldly atmosphere will favor or blight religious life depends in large measure on how we plan the church of the future. There is no reasonable excuse, then for not planning the church of the future as carefully as any trade center or cultural complex. This, unfortunately, is not being done.

Since its birth as a commercial center in the high Middle Ages, the design of the city has undergone three profound re-organizations. In the "splendid" seventeenth century the informality of the pedestrians' city gave way to the imposing geometry of the new Capital cities of Europe where courtiers raced their carriages at breakneck speed to and from the imperial palace. In the free-enterprise era of the nineteenth century the industrial city appeared, "planned" to fit the left-over spaces between factories, mines, and railroad yards. Now there appear the cities of the professional city planners. Yet, ironically enough, our concept of the church in the city has not fundamentally changed since the decline of the monastery-centered town of the twelfth century. Though the pluralism of the post-Reformation religious situation has complicated the picture, the church is still basically the "parish," a territorial ecclesiastical unit committed to the care of a single pastor.

In modern urban design every church is an island. It bears no [illegible] its surroundings nor any plausible [illegible] the next block. It may an[illegible]ce by a proud medieval [illegible], more commonly today, by [illegible] extravagance of design that tells the passerby this building cannot possibly have any earthly function and must therefore be a church. In the "inner city" it may be

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sandwiched between apartment tower and grocery store; in suburbia it will enjoy the luxury of parking lots on every side, with rectory, classrooms and parish hall spread out like so many satellites around it. But in either case the church's relation to the rest of the city is essentially one of discontinuity. The incongruity of the mock-medieval tower on a twentieth-century street is regarded as quaint; the lack of scale between the high-rise apartment and the cramped church is accepted as an inevitable accident in the growth of the city. The inefficiency of multiplying church facilities all over town (most of which have extensive use only half a day in seven) is often felt financially, but is religiously accepted as necessary. Finally, the paradox of differing sects calling men to worship the same God at opposite corners of the same intersection is taken as a healthy sign of American religious pluralism. But "pluralism," one fears, is too often a nice name for a suspicious cold war that the two churches are waging in a competitive spirit that might do credit to industrial rivals but is somewhat less edifying among religious denominations.

Unready for the Future

If the church finds herself out of pace with the present urban environment, the future is still less comforting. The re-organization of city plan now under way will affect city life more profoundly than any previous revolution. Urban population will almost double in the next 35 years; this means that before the end of the century we will have to build homes, highways and public buildings equal to all those built since this country was first settled. The task staggers the imagination.

Till now, however, neither architects nor churchmen have seen the need for a radically new concept of church. It is true that our attitudes have matured a little in the past decade or so. For example, we have learned to laugh at the histrionics of our "revival" styles, or at the National Shrine in Washington. We have also learned (at least some of us) to design churches to accommodate church functions instead of searching for some vague "churchy" feeling. In some new churches you can actually see the sanctuary and hear the preacher and participate in the liturgy. But nothing really new has emerged in church design. Stressed concrete shells, steel space-frames, laminated wood arches—all this engineering virtuosity simply dresses the old ideas in new fashions. Even the combined genius of Belluschi and Nervi does not promise anything new in their design for the San Francisco cathedral. The very idea of a cathedral is an anachronism in the city of the future. The medieval cathedral deserved to dominate the city, for all the citizens took part in its life, its processions, its feast-day gaity and its grand liturgy. But that life is gone beyond recall; cathedrals today represent an extravagant sacrifice of simple pastoral needs to a nostalgia for monumentality.

If architects have failed to envision a new church design, neither have churchmen understood the role of the church in the city. For the city is badly in need of the church. "The fabric of urban living is coming apart," remarked Senator Joseph S. Clark; "religion is uniquely equipped to help knit it back together."

But while churchmen sometimes sense the problem of the city church, its real dimensions usually escape them. For the island church breeds an insular mentality in both clergy and congregation that often prevents them from seeing beyond the problem of their own survival. Confronted with the dislocation of family-life, race-tensions, and the profound loss of the person in the mass, each church expects to solve the problems within its own parish or at least within its own denomination. Hence laissez-faire individualism, long since denounced in city planning, it still the norm in church planning.

This is not to say there has been no cooperation among various denominations. Yet by their very nature these experiments and colloquia can not be meant as final but as preludes to further cooperation. We must always ask the further question: Where does cooperation go from here? How can there be an effective follow-up? We have not yet discovered what every lover finds out when he conducts courtship by correspondence: the basic precondition to cooperation is association. For simple physical separation is the largest single block to inter-denominational cooperation on any level. If Lutherans build their church on this block and Baptists on the next, and Jews and Catholics on the other side of the park, we are permanently separated and not even the simplest collaboration can be arranged without diplomatic preparations on the scale of a Geneva Conference. Thus the old adage is proven true again, that we determine our architecture but after that the architecture determines us.

Breakthrough

If the situation seems bleak it is not hopeless. A radical re-thinking of the relations of church planning to city planning is required, and one recent effort at such a re-thinking has begun at last to show signs of scoring a radical breakthrough. In October of 1963, James W. Rouse and Company announced the acquisition of 14,-100 acres of land in Howard County, Maryland, with the intention of developing there, over a fifteen-year period, a community of 150,000 people. Since existing buildings impose severe restrictions on the re-mapping of a city, the planning of an entirely new city offered a unique opportunity to re-think church planning from the foundations up. When consulted by the developer, the National Council of Churches boldly resolved in March 1964 that the new community of Columbia, Maryland "be designated as a pilot area for the exploration of the best new forms of ecumenical ministry that can be cooperatively planned," and Dr. Stanley J. Hallett was

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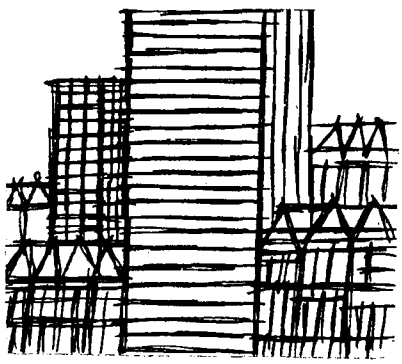
asked to draw up a detailed proposal. The resulting "Working Papers in Church Planning," drawn up with the assistance of Dr. Clifford Ham of the University of Pittsburgh's city-planning department, set forth a tentative plan that may well suggest new thinking on church design across the entire country.

In overall design the city will consist of a series of villages, each about a mile in diameter with its own retail stores, schools and community facilities at the center. The reconciliation of church planning with efficient land-use resolved into the following dilemma: "The village centers are expected to be places of great activity with a clustering of facilities and functions. From the perspec-



tive of denominational competitiveness, the village center will be 'prime sites.' But a multiplicity of religious facilities at the center would require an inordinate amount of the best land and result in a diffusion of activity and loss of vitality in the center. The alternative of separate sites for churches away from or on the edge of the village center would require a proliferation of parking facilities and an irresponsible waste of land." The unraveling of this dilemma led to the proposal of a consolidated and centrally located complex of church facilities of maximum flexibility under the direction of a Co-operative Ministry.

The revolutionary character of this solution has not yet been fully appreciated. The advantages involved, however, are extraordinary both from a religious and from a practical or economic viewpoint. Ownership of the facilities, Hallett proposed, would rest with a non-profit corporation established by the religious groups. Each denomination then would use the facilities on a combination of lease, rent and fee basis; the main hall for worship, for example, might be held on a long-term lease, while a dining hall might be rented out only occasionally. The sharing of dining hall, classrooms, theater, office space would greatly reduce the cost to each group. Moreover, "the burden of construction, management and financing of the facilities would be largely removed from the local congregation with very considerable savings in the amount of time needed for internal maintenance plus the economies that could be achieved in having specialists control construction and building maintenance."

The flexibility of this kind of arrangement contains exciting prospects of a new freedom for the church. For by removing the church facilities from the private ownership of the individual churches, one at the same time frees the churches from the restrictions of a given physical plant by allowing them to expand or curtail their commitment as required. Such freedom is essential if the church is going to develop new forms of ministry to serve the city.

Many points of practical economy might be developed in the Columbia plan. Hallett anticipates, for example, that changing the pattern of religious instruction from Sunday school to a shared-time program would multiply classroom efficiency by a factor of at least five. The parking problem too finds a handy solution, since community parking areas in the village center could be shared for church use on Sundays. The religious advantages of the plan, however, would far outweigh all the practical and financial advantages.

In a single stride the ecumenical movement would step out the realm of conjecture into the realm of the actual. "The ecumenical movement," William Cate observes, "has yet to evoke a significant response in the life of most local church congregations. . . . Goodwill may be expressed on the surface among most churches because the acceptable modern mood is understanding. However, beneath the surface abides a bristling rivalry for influence and advantage." Taking its cue from experimental interdenominational ministries undertaken in some of the larger cities recently, the National Council of Churches endorsed a projected Cooperative Ministry for Columbia. Not only facilities, but even finances, staff, and administration are to be shared. The enthusiastic response of the archdiocese of Baltimore, moreover, has now brought the entire proposal within prospect of realization.

While Catholics often complain that the Vatican Council did not go far enough, local Catholic parishes are far from catching up with its recommendations. In its strong endorsement of ecumenism the Vatican Council listed three practical and logical steps for the encounter of different denominations: first, "a truer knowledge and more just appreciation of the teaching and religious life of both communions;" second, "cooperation between them in the duties for the common good of humanity;" and third, "wherever this is allowed, prayer in common." While worshipping on common ground will not automatically produce ecumenical cooperation, it is difficult to imagine how any of the goals listed by the Vatican Council will be achieved as long as we build ourselves into isolation from one another.

Furthermore, unless such meetings take place, community will never emerge in the anonymity of city life. Although he never refers to it in these terms, Hallett's proposal can be viewed simply as an application to church architecture of what is known as the "core concept" of city planning. This idea the International Con-

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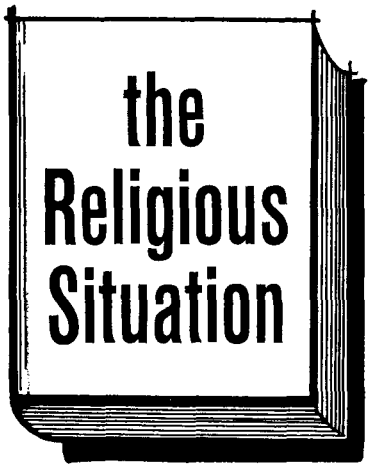

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gress for Modern Architecture (C.I.A.M.) outlined back in 1952. "If we want to give our cities some definite form we will have to classify and subdivide them by sectors, establishing centers or Cores for each of these sectors. Each of these sectors or parts of the city needs to have its own center or nucleus and the system as a whole results in a *network or constellation of community centers,* classified from small to large, one main center being the expression of the city or metropolis as a whole, *the heart of the city.*" While this concept has enjoyed some application already in shopping "malls," and industrial "parks," none of these actually realizes the social possibilities of the core. For "the social function of the new community centers or Cores is primarily that of uniting the people and facilitating direct contacts and exchange of ideas that will stimulate free discussion." In the "church core" one might imagine a grouping of common facilities and shared places of worship around a broad pedestrian piazza. Here dialogue might go forward on all levels from the informal meetings of neighbors going to and from worship to the more formally planned cooperative projects that are proposed in the Working Papers for Columbia, Maryland: conferences and community action on social problems, ecumenical seminars conducted by experts, pastoral counselling services, etc.

While there have been occasional attempts at ecumenical church planning in the past, Hallett's proposal of a church core is a radically new idea. Frank Lloyd Wright, for example, sketched an ecumenical cathedral in his design for the utopian "Broadacre City." But while his design provided for sectarian chapels, the chief feature of the cathedral was a vast auditorium under a tripod construction with a seating capacity of 100,000; for Wright presupposed that in the future, if "the church would have survived in spite of the multiplicity of competitive churches, it would be likely to take nonsectarian form." But the assumption is gratuitous and disregards entirely the real needs of present church congregations as we know them. On the other hand, the inter-faith center at Brandeis University provides three exquisite chapels for the three faiths on a single site; but the ecumenical communion of the three chapels is only symbolic, for they share no common facilities apart from the picturesque pond located in their midst, and the pond is not for swimming. The Columbia plan, on the other hand, works on the supposition of maximum sharing of whatever facilities the variety of denominations can now conveniently share, leaving the future open.

Open-Ended

Indeed, perhaps the most attractive feature of the Columbia solution to the city church problem is that it does not pretend to be a solution, but an open-ended plan of great flexibility suited to the flux and mobility of the modern city. How close we are to this kind of church planning, however, depends on how easily we can be persuaded to abandon a number of ancient and almost immovable predilections. In already existing cities it presupposes a willingness of religious groups to relinquish present holdings, and this is asking a lot. The churches must get over their childish "edifice complex" —that fixation with monuments and real estate that is such a scandal to the world—and look to their spiritual missions with greater singleness of vision. Secondly, they must be willing to commit the management of financial affairs of the churches to the laity. While many denominations have a long tradition of lay management, others have not even begun to admit the laity to active voice in church finances. Thirdly, if the Cooperative Ministry is to function meaningfully, the churches must initiate the widest possible collaboration in the urban ministry. For there is little point in building common churches if the separate denominations cannot overlook partisanship long enough to concentrate awhile on their common city problems of racial injustice, poverty, and loss of human identity.

Cooperative planning is not going to make the church the dominant force of urban society in the year 2,000. Yet it may make the church a more vital and more compelling force in society, one approaching that ideal described in the Acts of the Apostles, where "all who believed were together and held all things in common."

SOCIAL SCIENTIFIC STUDIES OF RELIGION

A Bibliography

Morris I. Berkowitz and J. Edmund Johnson

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TO SIDNEY, WITH LOVE

THE SCREEN

Undoubtedly the actor of the hour is Sidney Poitier. And about time. Although general moviegoers woke up to his charm, graceful strength and warm humor several years ago in "Lilies of the Field," and the critics praised his acting even earlier in "The Defiant Ones" and "Raisin in the Sun," Poitier has piddled along in recent years in such bilge as "The Long Ships" and "The Bedford Incident" and in repetitive portraits of the Noble Negro being kind to whites. But now Poitier has two new films on our screens, both of which are winning huzzahs and attention. He is still being helpful to whites—but in a different way. Poitier is by no means cinema's only Negro star, but, because of his many films and fine performances, he is certainly the pace setter; and his future roles will no doubt be the most important in his distinguished career. His next picture, due at the end of the year, is "Guess Who's Coming to Dinner," in which he marries a white girl.

The great advantage of "In the Heat of the Night," not only for Sidney Poitier but everyone else connected with the project, is that it's such a good movie. On the surface it is a mystery thriller telling a crime-and-detection story about an unattractive Mississippi community that is on the verge of becoming an unattractive industrial town. Shortly after a V.I.P., the industry-builder, is found murdered on this hot night, a Negro stranger (Poitier) is picked up at the railroad station by a cop and then questioned by the police chief (Rod Steiger) who is only a little less bigoted and incompetent than his assistants (Warren Oates, Peter Whitney). Determined to get a confession out of this well-dressed "nigra," Stieger gets instead the shock of his life. The Negro, named Virgil yet, is a Northern policeman, Philadelphia's No. 1 homicide expert. Now anxious to get rid of him, Steiger is further frustrated by the murdered man's widow (Lee Grant), who insists that this authority be kept on to find the killer.

As a mystery thriller, "In the Heat of the Night" is far from satisfactory; its plot is much too complicated and confusing; and super-sleuth Poitier is too darned smart for his or our good. But the script by Stirling Silliphant is excellent, and so is Norman Jewison's direction as it reveals the characters, the racial tensions, the evil in this town. The picture is greatly helped by Walter Mirisch's good production, including Haskell Wexler's revealing black-and-white photography of the locales and a cast that is splendid throughout. More important than the mystery and detection, however, is the portrait of the racial animosity as the Northern Negro detective and the Southern police chief confront each other.

In roles played to perfection by Steiger and Poitier, both men are filled with dislike, suspicion, prejudice. Both

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have cause to distrust the other: Steiger fears for his job and the uppity Negro's superior intelligence; Poitier is definitely no Uncle Tom, and, in one scene when a V.I.P. slaps his face, Poitier slaps him back and screams his hate at the man. Then suddenly Steiger understands: "You're no better than the rest of us." The film's end brings no world-shaking conclusions, but the two men have lost their contempt for each other; each realizes the other's loneliness; animosity has given way to some understanding. Through the superb acting, the men are believable; and you join Steiger as he says goodbye, "Virgil, you take care."

I wish Sidney Poitier's other picture were as believable. Actually "To Sir, With Love" is based on E. R. Braithwaite's autobiographical novel and it has the elements of the real thing, as it tells the story of a Negro engineer who takes a teacher job in London while waiting for something better. Assigned to a slum district, teacher Poitier is at first baffled and annoyed by his unruly, tough students. Then deciding to treat them as young adults who are more interested in everyday problems and codes of behavior than anything academic, he finally wins them over. Poitier is as charming and lovable with these vicious, bigoted teenagers as he was with the determined Mother Superior in "Lilies of the Field," but his conquests this time are too easy. Perhaps Poitier, who once played one of these juvenile delinquents in "The Blackboard Jungle," could in real life subdue a classful of miscreants like this—as Braithwaite no doubt did. But the story as presented here becomes just too sweet, too soft, and "To Sir, With Love, Love, Love." PHILIP T. HARTUNG

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JOHN FANDEL

VOYAGES

A boat in the meadow, its real sailing done,
Has now a sea of daisies to drift on.

Listing in tall grass swaying against its sides,
It holds course steady in that green tug of tides.

The pitch and roll, a little craft can make
Of wavering wind, take Queen Ann's Lace for wake.

Take hill for heave, take rise for swell, the hull
Landlocked still rides, luffs in an atlantic lull.

Once the sleek prow ploughed a deeper swell
Sounding topmasted furrows, in a white spell.

Those voyages, now legendary, float
In summer surfs of shadow on the boat.

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BOOKS

Paul Ramsey, Yves Congar, Graham Greene and other learned subjects

Deeds and Rules in Christian Ethics

PAUL RAMSEY

Scribners, $5.95

JOHN L. McKENZIE

The publisher says of this book, somewhat ambitiously, that it "constitutes a new beginning in constructive Christian ethics." The statement is almost entirely false. "New beginning" is hardly the term for a book which was first published in England in 1965, and which consists mostly of papers previously published in journals. "Constructive" is hardly the word for a series of papers which are entirely criticisms of the work of other men; this is the type of paper which cannot be written unless someone else has written first.

Having cut promotion and public relations down to size, I add that it is an important and valuable work, fully worthy of Ramsey and to be read by any one who has a serious interest in Christian ethics. They will find Ramsey's style somewhat involved at times, but his thinking quite clear and his expression, when it is not involved, plain and uncontrived. I finished the book and began the review with the hope that a merciful providence in its mysterious wisdom will spare me an extended criticism by Paul Ramsey.

The papers have a common theme, so common that Ramsey has, wittingly or unwittingly, used almost an entire page with practically no change in two of the papers. This common theme is unsystematic ethics, what Ramsey calls "act-agapism." The work discussed includes a paper published by members of the Society of Friends, Bishop J. A. T. Robinson, Paul Lehmann, W. K. Frankena, John Rawls, and Joseph Fletcher. Fletcher's situation ethics gets the most extended treatment and the most dedicated and total demolition. This listing should make it clear why the volume cannot be called "constructive" except by indirection.

The general thesis is that there can be no Christian ethics which is not ultimately an ethics of rules. Ramsey distinguishes act-agapism, which pretends to be without rules, from rule-agapism, which may be summary or rules of practice; summary means the minimum of rules both in number and in content. Pure act-agapism issues either in rules, which it pretends to avoid, or in intolerable inconsistency. The thesis is implicit rather than explicit; the argument is that no one has produced a workable act-agapism.

The work should be of great interest to Catholics, and not only those who are professionally concerned with the study and teaching of ethics and moral theology. Ramsey is concerned with Christian ethics, not with natural law ethics; and while the term "agapism" may seem unfortunate, some distinctive term is necessary for the phenomenon under discussion. Furthermore, Ramsey's conception of "rule" is much more flexible than the ethical-theological conception of principle or precept. This reviewer, as the austere circle of his readers knows, has dabbled in some of these problems; I may add that "dabble" is the term preferred by professors of moral theology. I have already expressed myself as moving more or less in the same direction, I think, as Ramsey, although I suppose he would classify me as antinomian.

What after all can "the rule of love" be? Ramsey indicates, and I certainly agree, that Christian love is lived and fulfilled in the Christian community. If the community is authentically Christian, certain principles or "rules" will emerge. The individual person does not solve his problems alone; the community will have given some expression of its moral belief and practice, and this is a part of one's guidance. I say a part because situations will arise in which the community does not offer a preformed decision. The point is that love is not merely what the individual person thinks it is, but what the Christian community thinks it is.

But what if the community is not authentically or totally Christian? How does the Christian learn, for instance, that segregation cannot be a function of Christian love when his community fails to tell him? I have not learned the answer to this, and if Ramsey has he does not give it in this book. One may abhor such terms as act-agapism and situation ethics; but whatever term one uses to describe it, it has to be admitted that were it not for Christians who have deviated from the conventional morality of the Christian community, there would now be neither Christian ethics nor Christians to discuss it.

I have to give special mention to the last chapter, an apocryphal letter to John of Patmos from a teacher of "the new morality" in Rome. Ramsey has learned somewhere to leave them laughing. No one doubts that morality is a serious problem and that Ramsey is serious about it, but the injection of this element restores balance and humanity to a degree which is rare in discussions about morality. In this area of learning one can look very ridiculous without realizing it.

Tradition and Traditions

YVES M.-J. CONGAR

Macmillan, $14.95

JOSEPH SITTLER

If one had calculated to write a book putting its finger precisely upon the root issue concerning the reunion of Christ's church, one could not have done better than Father Congar has. The sub-title of the book is *An Historical Essay and a Theological Essay*. The first half is an account of the actuality and force of tradition, including its func-

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tion in the Old and the New Testaments, the Fathers and the early church, the Middle Ages, the Reformation protest, Trent and post-tridentine documents, and the period from the Council of Trent to the year 1950. The second half is a theological analysis of the *idea* of tradition. Every term, issue, doctrine, document, that is in any way related to tradition as an idea is exhaustively treated.

The persons qualified to review this volume thoroughly could be comfortably accommodated in a very small room. Anyone disposed to argue with that is invited to inspect the massive documentation that accompanies the text, and stagger back to his speciality! So I retreat to my opening sentence, speaking as one who has for many years been involved in Faith and Order studies. These studies are a non-Roman Catholic probing of disunion and the possibilities of reunion. A single fact—demanding, embarrassing and fructifying emerges from them: that until the churches confront the reality of tradition in, through, and among themselves they will find no way out of their present impasse.

As early as 1951, intra-church study disclosed that tradition was being brought to such discussions as an unacknowledged "senior-advisor." Its name was never uttered, nor its credentials admitted. But it was there, at the elbows of the free-churchmen, the Anglicans, the confessional churches, the sects, quietly setting the stage, disposing the proportions, establishing the "principle" or "experience" or "historical priorities" which each brought to the table.

At New Delhi in 1961, at the Third Assembly of the World Council of Churches this shadowy presence was summoned forth. The outward and visible sign of this turning-point was the authorization of a Commission on Tradition and Traditions. By the time Faith and Order assembled in Montreal in 1963 the cat (to change the figure) was out of the bag—and what one journalist described as a "debacle" was the inevitable (and good) result of admitting to the discussion table the unacknowledged force that had been there all along but which could not, by a strange notion of "confessional fidelity" be given a name. It became glaringly clear that "non-confessional" churches have a "tradition" which is just as powerful as the confessions of other churches, and may be even more binding in virtue of that very non-documented character which prohibits one from getting hold of it!

A cat of this size, vigor and vitality, can no more be got back in the bag than toothpaste back into the tube; and all the more so because the knot on the bag was unloosed by that very emphasis which has been for centuries a Protestant glory and the doctrinal mining-area of ecumenical formulations: biblical research.

If persons of equal dedication to truth, using the same instruments of knowledge, ask the same questions of an identical text and come up with non-identical positions, then it follows that some powerful and subtle element environs and permeates the effort. This element is both within the material, regarded as a kind of resonance of part to part, an historical and spectical connective—tissue—and *within* the regarding persons themselves. And it resides in both places with a delicacy that may defy absolute clarity in conceptualization and with a toughness that cannot be ignored.

Its name is tradition. Roman Catholic and Orthodox theology have recognized this element, given it a place and role in theology and in practical Christian piety. Protestantism has not.

Father Congar writes the story of tradition, to be sure, from within the faith of the Roman Church. And he is old enough, wise enough, and man enough in his ardent longing for the unity of Christ's church not to play patsy with errors, misunderstandings, stupidities and distortions on either side. One cannot thank him enough.

When I finished this book I had a question. Let me put it against the background of one of the most packed paragraphs in the volume. "Tradition's role is the role played by any milieu in forming deep attitudes and spontaneous reactions to situations according to a certian characteristic spirit, a certain group-ethic governing the actions one has been trained to perform, the goals, the main points of interest and the hopes of the group. All this shapes the 'customs' of the group, its over-all tendency, and it is with this that one faces up to the world. If revelation has been given to people as such—under the Gospel, a spiritual people—, it is only normal that this people should have a spirit or genius of its own, and itself should constitute a milieu."

Now the question. Has the working of tradition as a *milieu* a pace so slow as to be more and more ineffective in the world as we now experience it—so different a world from the one described in this work? Roman Catholic tradition has, for an instance, over seventy years after *Rerum Novarum* and by a serene process, at long last caught up with the disorder, injustice and absurdity of man's ordering of this world as concerns property, distribution, etc. The encyclical *Populorum Progressio* says things that can only be called a "development" of *Rerum Novarum* by an understanding of "development" that even the mind of a Cardinal Newman would have to stretch in order to encompass.

And just as Father Congar knows tradition to govern "spontaneous reactions to situations according to a certain characteristic spirit," should he not perhaps have to ask two questions about the role of tradition today: a) how can the "Catholic" tradition hasten its pace so as to confront the frustrating fact that the interpreting and guiding voice of tradition shall not resound a half century *after* clamant facts and issues press upon us, and b) can tradition become sensitive, flexible, open enough to listen more discerningly to those "obedient rebels" who today, as in the past, could do so much to educate the faith to fact, deepen and sensitize tradition?

Church history is bright with the names of men who in moments heavy with destiny saw a thing and named it truly. Tradition, deep and magnificent but serene and slow, then comes to ac-

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knowledge what it once rejected. And when the acknowledging-moment has come, the church must labor to gain the ear, reform the mind, freshly redimension the spirit of millions who have in the interim "made other arrangements."

These questions are not meant to modify by one milligram the solidity, fullness, truth of Father Congar's work in this volume. They are intended only to articulate hopes that the book itself raises. And these questions are not of the kind that can be entrusted to minds that are less acute or spirits less gracious than the mind and spirit of Father Congar.

May We Borrow Your Husband?

GRAHAM GREENE

Viking, $4.50

WARREN COFFEY

Graham Greene will be raising sixty-three this year, a remarkable old stager altogether and still doing a stint of writing every day and doing it, on the whole, very smartly, as the twelve stories in this collection show. Though three of them are skip and four are fill, that leaves five stories as shrewd and funny as any being written today. And five for twelve makes .416, and who else is hitting .400 this year?

The three skip stories are "Beauty," about a rich American woman and her pekingese dog; "The Over-night Bag," about a citizen who carries a dead baby back to England from France in his luggage; and "A Shocking Accident," about a young man whose father is killed in the street by having a pig drop on his head. As one ready to concede that many rich American women and all pekingese dogs are deplorable, I nonetheless found "Beauty" over-charged with the nastiness that Greene can fall into when he starts carving up comfortable people. Stories about dead babies and about people killed by falling pigs, on the other hand, are a kind of national specialty of the English, and I was more surprised than anything else to find Greene, that most un-insular and un-English of authors, serving them up. It is a little like learning that somebody you like thinks Alfred Hitchcock is funny. But scratch an Englishman and you are likely to find something of Hitchcock, the boy who *will* tell you about the terrible and of course very droll things he has been doing to the cat.

The four fill stories—I call them fill because they're so flat I cannot believe Greene much believed in them and only threw them in in the Falstaffian way, "Tush, man, they'll fill a pit as well as better"—are "The Invisible Japanese Gentlemen," "Awful When You Think of It," "Doctor Crombie," and "The Root of All Evil." The last-named of these seemed to be a parable. Of the others, I remember nothing at all. But here the body count stops because the rest of the stories have a remarkable life in them, with action and characters that move not only on the page in the reading but in the eye and mind and affections long after that.

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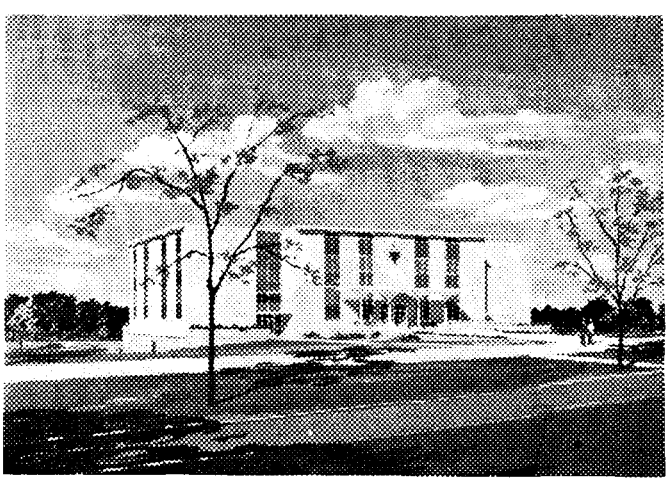

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"May We Borrow Your Husband?," though not the best of these stories, best represents the way they are put together and work. An English couple are honeymooning at Antibes. She, Poopy by name, is comely and likable but not very bright—Greene tells us that she thinks Sir Charles Snow is a writer. Her young man, Peter by name, is handsome but has more than a touch of pansy in him. Two interior decorators, Tony and Stephen, also English, undertake to steal him away from the bride, while William Harris, "*the* William Harris," a wordly-wise old author watches from the sidelines and helps the girl as much as he can.

If the girl knows what is going on, Greene writes, her story is a tragedy because of the pain of that knowledge. If she doesn't know, it's a farce. But partly she knows, and partly she doesn't know, so the story resolves itself as a wonderfully shrewd comedy by mixing pathos and ribaldry. A lot of Greene's recent writing has used this tragedy-farce tension and got comedy from it, *The Complaisant Lover*, for example, and *Carving a Statue,* among his plays.

Greene's stories in *MWBYH?* work a number of variations on the basic pattern, the almost straight farce of "Chagrin in Three Parts," for example, in which two French ladies, one widowed and one thrown over by her husband, meet for dinner and talk, sadly at first, about their lost husbands but then by wine and food and bawdy reminiscence fall into gales of Gallic laughter and go home tipsily together. "Two Gentle People," on the other hand, by the pitiable mis-marriages it sketches in, arrives at something like the terror of tragedy.

"Cheap in August" touches both tragedy and farce and manages to fill up all the ground between. It's a great story. Set in Jamaica, it involves the thirty-nine-year-old wife of an American professor of English looking or half-looking for romance on her vacation. She and her husband are beautifully observed and typed, she in her sexual yearnings, he in his getting out the bumf, a book on James Thomson, to advance his career. The wife ends up in bed with a gross and sinister seventy-year-old remittance man from St. Louis who spends most of his nights crying and drinking whiskey because of his fear of dying alone in a hotel room. It's the best story in the book, by three furlongs. And "Mortmain," except for some slickness in the conception and plotting, might have been almost as good.

On the whole, Greene seems in these stories to have written his way back to comic North Temperate Zone, away from the heat and the emotional intensity of his theological thrillers. He has perhaps lost something of range and emotional power along the way, but he has certainly gained in control of his matter and even in mellowness, and for knowledge of the world, who can touch this man?

Academic Freedom and the Catholic University

EDIT. EDWARD MANIER & JOHN HOUCK

Fides, $4.95

FRANCIS E. KEARNS

Like the problem of counting how many Assistant Professors can dance on the head of an Academic Vice President, the problem of defining the philosophic meaning of academic freedom will probably engage only a limited audience. Inevitably the reader of this collection of papers delivered at a Notre Dame conference in 1966 will find that his attention is drawn from the theoretical chapters in Part I to the more pragmatic essays in Part II.

Here Daniel Callahan traces the history of student freedom in America and argues that, in order to promote maturity in its students, the Catholic college must adopt the more permissive attitude toward student conduct characteristic at the best secular schools. Robert Hassenger agrees that student culture, not classroom instruction, is the key agent in the educational process and he urges that this culture be enriched on the Catholic campus by encouraging a greater pluralism of student subcultures, that is, by bringing about a student society of wider religious, racial, and economic backgrounds in which Catholics will constitute but one of many subcultures. "The Catholic campus cannot be, in the last third of the twentieth century, a 'Christian community,' " he contends. "To aim at one is to court disaster."

Also in Part II, Father John McKenzie argues that the priest-scholar ought to have the same academic freedom as his lay colleagues, with the same guarantees of tenure and freedom from censorship by ecclesiastical authority. And Daniel Greenberg presents a closely examined case study of the "excellence binge" or "instant Harvard syndrome" at the University of Pittsburgh, demonstrating the potential for academic disaster which lies in rapid expansion programs. One leaves Greenberg's essay wondering whether there is any Catholic university sufficiently open to permit similar scrutiny of its financial policies and their effect on academic quality.

Among the theoretical essays of Part I, Father John Walsh, Vice President for Academic Affairs at Notre Dame, argues convincingly that the Catholic university ought not to be an agency of the Church's teaching apostolate but a manifestation of the Church learning. Yet just what Father Walsh means by "the Church learning" is not made entirely clear and his distinction leaves the ultimate identity of the Catholic university somewhat clouded. If the teaching of Catholic doctrine and values is not an important function of a Catholic university, then what is the reason for a Catholic university's existence? If, on the other hand, its teaching of such doctrine and values, or, in other words, indoctrination in Catholicism, is recognized as an important reason for the existence of a Catholic school, then how can such a school be termed a "university"? Is it the function of a university to indoctrinate and propagandize?

Presumably, though, when Father Walsh refers to "the Church learning" he is talking of that general intellectual vocation or quest for truth incumbent upon all Christians, but is there any reason why this quest should be carried out in a specifically Catholic or even Christian institution? Father Walsh's

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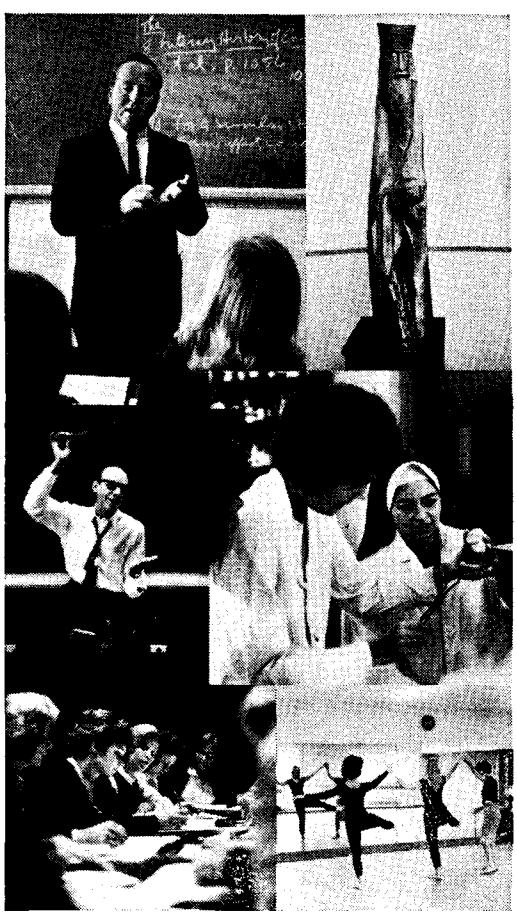
view would seem to conflict with Hassenger's notion that Catholicism would remain most vital on the campus as merely one of many minority subcultures. Furthermore, any contemporary arguments for the continued existence of a formally Catholic university would have to reckon with the stress placed by such modern theological thinkers as Cox and Bonhoeffer on the significance of the Christian's engagement with the secular.

Though few intelligent observers would disagree with these essays, the authors are not usually concerned with vital contemporary issues of academic freedom in American university life, and they sometimes find it necessary to engage in elaborate defense of things that are taken for granted on the secular campus. In short, the essays suggest that the connection of the average Catholic university with academic freedom is still peripheral.

Thus Daniel Callahan argues for an uncensored student press and commonsense dormitory regulations on the Catholic campus at a time when students at secular schools are demanding what new left activists term "participatory democracy," that is, a direct student role in determining academic policy. David Fellman is called on to reiterate traditional AAUP views at a time when the future of the AAUP as guardian of academic freedom is beginning to be obscured by the emergence of the United Federation of College Teachers and by widespread professorial interest in unionism. And Father McKenzie argues eloquently that scholars who also happen to be priests should be allowed to publish without submitting their manuscripts for censorship—an elementary right of scholars taken for granted at the secular university. That a man of Father McKenzie's obvious ability should have to plead for this same right lends a genuine element of poignancy to the Catholic university's current quest for identity.

Even in a strictly Catholic context some of the essays are based on premises which have been increasingly debated. For example, in attempting to refute G. B. Shaw's maxim that a Catholic university is a "contradiction in terms," or in arguing that a university can be both Catholic and free, some of the essayists seem to ignore the question of whether the continuing existence of formally Catholic universities, whether free or not, would be of benefit to either higher education in general or the Catholic Church in particular. Moreover, for all the eloquence with which Father McKenzie argues that the priest-scholar should be accorded the same rights as his lay colleagues, many younger members of religious teaching orders today seem to be concerned not so much with integrating the priestly and academic lives as with the conditions under which the order ought to begin its wholesale withdrawal from higher education or at least from the ownership and control of the order's inherited institutions of higher learning.

Perhaps the final criticism one might make of this otherwise praiseworthy collection is that most of the essayists



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limit their view to ways in which the Catholic university may become more like the secular in guaranteeing academic justice. Though recognizing the logic and pragmatism of this approach, one might still ask why we shouldn't expect a university which appropriates the label "Catholic" to pioneer new means of securing academic freedom and dignity.

All of Which I Saw, Part of Which I Was

GEORGE K. HUNTON as told to GARY MacEOIN

Doubleday, $4.95

PHILIP DEASY

On June 4, 1962 at Roosevelt Hotel in New York a testimonial farewell dinner was given to two old men. They had been intimately associated in a common cause for the previous thirty-one years and had together built and fostered an institution which they were now confident could take care of itself. They thought it only fitting that they should retire together. At the dinner the principal speaker, Mayor Robert Wagner, presented each with a citation from the city of New York. The evening's highlight was the reading of a telegram which was worded in part: "Father John La Farge, S.J. and George Kelly Hunton . . . are remarkable examples of the power of free men to do good. Beloved priest and dedicated lawyer, these men have for three decades worked together . . . for the advancement of civil rights and the advancement of interracial justice. . . ." The telegram was signed: "John F. Kennedy."

All of Which I Saw, Part of Which I Was is George Hunton's story of what he and Father La Farge, along with the countless others they inspired and encouraged (not to mention those they antagonized) accomplished for the cause of racial justice in America. In 1931, the year of their coming together, Mr. Hunton was a practicing lawyer in Brooklyn. He had been graduated from Fordham Law School in 1910 and after admittance to the New York bar had taken his first job as an employee of the Legal Aid Society in Harlem. There, as he remarks, he "quickly learned the basic facts of Negro life as they are revealed to the counsel who defends those too poor to engage their own lawyer." He later practiced in Manhattan's Lower East Side, did his military stint in World War I, rising to the rank of sergeant, and after the war put out his shingle in Brooklyn. Other than his work in Harlem, his only knowledge of the Negro's plight came to him from a course on Catholic social teaching he followed at Xavier High School. Neither experience penetrated very deeply. As he told Father La Farge at their first meeting, the work in Harlem and the study of the social encyclicals had left him "indifferent and apathetic."

That meeting of the two came about almost accidentally. Mr. Hunton had been told by a long-time friend, Schuyler Warren, of Father La Farge's interest in an industrial school for Negroes near Baltimore. When a New York fund-raising committee for the school lost its secretary, Mr. Hunton volunteered to serve. He didn't think the job would interfere much with his lawyer's practice. Thus did he make what he now calls "the most important decision" of his life and begin that fruitful partnership with one he appreciatively refers to as "my father, my brother, my confidant, my friend, my encourager." Three years later at a mass meeting in Town Hall on Pentecost Sunday, May 20, the first Catholic Interracial Council, an outgrowth of Father La Farge's earlier Laymen's Union, was set up. George Hunton was named secretary and executive officer, as well as managing editor of its organ the *Interracial Review*. His commitment henceforth to the cause of interracial justice was to be total.

Within a few short years the crusade was to penetrate into many phases and activities of both Catholic and non-Catholic life. Councils were set up in city after city. Segregation in the Catholic colleges, seminaries and hospitals was exposed. Membership policies in societies like the Knights of Columbus, the New York Council of Catholic Men and even in the American Bowling Congress were denounced. So, too, was segregation in the armed services. Mr. Hunton conducted his own personal and highly successful campaign to break down anti-Catholic prejudice among the Negro public and the Negro press. He became involved "shoulder to shoulder with the NAACP" in the Scottsboro Trial and its aftermath. In later years one of his biggest triumphs was to witness the formation of a grand alliance between the Catholic Interracial Council and the Third Order of St. Francis.

There are many names of both clergy and laymen mentioned in Mr. Hunton's book. As in the story of all crusades, there are villains and heroes, or perhaps, in consideration of the nature of this particular crusade, the good guys and the not so good. On some of the not so good, particularly among the Catholic clergy, Mr. Hunton pulls no punches. His saddest indictment, however, is not of one man, but of a group —"the great mass of middle-class Irish-Americans, one of the most resistant masses in today's America to the principles of fair play and human dignity proclaimed by the Church to which they profess allegiance and accepted in large part by the consensus of American opinion." Mr. Hunton has nothing in his book about what went on in Chicago last summer. He was probably not surprised. It is not irrelevant here to mention that three of Mr. Hunton's four grandparents were named, respectively, Kelly (on his father's side); Dugan and O'Connor (both on his mother's side).

Sad in another and more poignant way is the beautiful vignette Mr. Hunton has of Philippa Schuyler to whom he pays tribute as "one to whom God gave the most remarkable talents and who used those talents in the way God intended them to be used."

George Kelly Hunton is now in his eightieth year. Since March 13, 1965 he has been totally blind. As he notes in the concluding pages of his story, "I have long hours for thought. . . . Generally speaking, they are pleasant thoughts" because of "the great events" he has witnessed and the wonderful people he has been privileged to have as friends. Perhaps another reason can be suggested from a thought of Dag Hammarskjold's: "In our world, can a man feel even remotely reconciled to him-

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self until he has tried to do what little he can in action?" On that ground Mr. Hunton has every reason to feel fully reconciled.

Gary MacEoin performs his part of the duet admirably. His prose is highly readable, the narrative pace unflagging, and the development of the story orderly and coherent.

Report from the Red Windmill

HIRAM HAYDN

Harcourt, Brace, $5.95

WILLIAM JAMES SMITH

In the middle of life's journey, Martin Martin—or Martin Man, as he is sometimes known—leaves his family and travels northward in search of his real self and his destiny. He comes to a town that he senses by some instinct is the right one and there he puts up at a motel that is presided over by a sinister figure of a woman whom we recognize very quickly as the Earth Mother. This is not giving anything away, since Mr. Haydn's allegory is badly and uncompromisingly just that from the very first page. In the motel Martin meets a mysterious figure called Virgil, who offers to give him a guided tour of a local roadhouse, the Red Windmill, which is nothing other than—exactly, Hell!

This modern Hell has four levels—"nothing to do with Dante Alighieri; don't be scholarly about it"—and in it all sins, and their punishments too, are sexual—another modern note. The first level is a "conventional heterosexual titillation center" where you can have a "hell of a good time." The second level is given over to "sado-masochistic pleasures and other deviant activities." Top level is "where you can hear the wind" and the ultimate secrets are hidden. But it turns out to be a pretty sex-obsessed place too, upon closer inspection. Likewise the basement, though here misery and punishment offer no titillation. At the Windmill Martin meets a beautiful dame who is Lilith or Eve or somebody, and he rescues her after an exciting chase through the several levels of Hell.

Meantime, back at the motel. . . . Martin meets another mysterious gent in a sort of science-fiction laboratory. He is known as the Old Man and he represents—Guess Who? This is only the beginning. We are introduced to any number more allegorical figures, including a particularly embarrassing one named Zero, who talks like one of those awful Shakespearean clowns and represents—oh well, something, Art maybe. As Martin remarks to the Old Man: "Sir, I do not mean to be impertinent, but I find much here baffling." But it is not, in fact, so much that the allegory is baffling—most of it is spelled out all too literally. It's just that the explanations don't add up to much that you can go along with for any distance. One keeps hoping that the story will burgeon out into something moving or even minimally witty but the sap never starts flowing.

One of the reasons for the disappointment is that Mr. Haydn is a "splintery" writer. As you run your fingers over his

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prose you keep picking up annoying little splinters—preposterous bits of dialogue, inappropriate jokes, superfluous and superficial "erudition," and those tacked-on explanations that mark a writer who wasn't sure where he was going and hopes to hold things together without really revising. And all too often Mr. Haydn gives the effect of typing along in the hope that something will turn up.

In fact, that is the general effect of the book—an air of hopefully waiting for something to come along—or of hoping that some powerful subconscious thrust will give shape and power to the work. But alas, the allegory of the Red Windmill is not the allegory of the White Whale and Mr. Haydn's story has to thump along as best it can without the divine afflatus. Perhaps he might have made it if he had limited himself to Hell but his story spreads out into an allegory of all Creation, ending with the Old Man skittering off to a far corner of the universe to start over, and the "Manchine" left in charge back here. Voices of children are heard in the distance.

Even Dante Alighieri wasn't that ambitious.

Twentieth Century Architecture: The Middle Years, 1940-1965.

JOHN JACOBUS

Praeger, $18.50

RICHARD KOSTELANETZ

John Jacobus' survey of recent architecture is a disturbing book, less because of the turgid quality of his commentary than for the presuppositions informing his focus. Buildings, to Jacobus, are primarily exercises in style, creating three-dimensional images lying somewhere between sculpture and painting; and the vocabulary of his analysis echoes the clichés of art criticism: "Although the palpable, encompassing space of architecture is more immediate than the physically impenetrable world of a painting, it is no less mysterious in its total impact."

A professor at Indiana, Jacobus is as much a historian as a critic of artistic images, and nothing earns the architects he discusses more credits than a resonantly visual stylistic contribution: "[Louis] Kahn's architecture possesses a distinctive kind of magic: an ability to shed *light* upon the work of his contemporaries, as well as to *illuminate,* by analogy, certain works of the past, both near and remote [italics mine]." What makes this approach fallacious, if not pernicious, is Jacobus's neglect of a building's primary purposes—sheltering people and encouraging particular kinds of function.

Behind Jacobus' preoccupation with "an ideal of space and form" are, I suppose, the assumptions that a beautiful building enhances the lives of those who function within it and, conversely, that an ugly building has a pervasively depressing effect upon its inhabitants. For others I shall not vouch, but my own experience denies these generalizations. Just after graduating from college, I lived for several years in one of those low-

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rent, New York City projects that architectural critics condemn as a visual blight, and some non-residents have even characterized as unfit for habitation. However, seeing with only one sense is not believing with all five; for as a place to live, my project apartment was far more comfortable and attractive than other houses I have experienced, while its remarkably cheap rent increased its pleasure.

Nor does the generalization hold for very beautiful buildings. Three of my friends work in what Jacobus and others consider among the most important postwar buildings—a research laboratory; and by common consent, they suffer for its beauty. Glass walls on two sides of the labs create a stunning image and yet reduce the available shelving space; the absence of shades permits the sun to pour into the labs exposed to the South, making them so unbearably hot and glaring that many researchers deface the top halves of the windows with tin foil and/or comic strips; the labs themselves are so needlessly small and the hallways so wide that large machines must be placed in the halls, creating a fire hazard; the architect's critically acclaimed decision to expose the pipes overhead makes every laboratory noisy and denies the researchers aural privacy, etc. Although the architect suggested, in conversation with me, that he was designing to the needs of functioning researchers, he had unwittingly imposed his own definition upon their activity and then built to his image. The claims for functionalism made for International Style architecture, Jacobus admits, are "largely fictitious," for such patter usually functions to veil a display-designer's mentality.

In discussing the late work of Le Corbusier, Walter Gropius, Mies van der Rohe and Frank Lloyd Wright, as well as younger architects in their tradition, Jacobus emphasizes fine-art phenomena to the exclusion of such considerations as how much a building cost, whether it is mechanically efficient, how its designers integrated such new technologies as electrical air-conditioning, whether these buildings reduce interior accidents (or remain as dangerous to human life and limbs as some automobile tail fins), and, most important, whether the forms are appropriate to the functions and the people inside. Quite simply, what distinguishes buildings from paintings and sculptures is that they cost more money to produce and that they contain people; and an architectural criticism that neglects these two realities deals solely in surfaces. Indicatively, Jacobus' opulently designed book is comparatively overpriced and so shabbily manufactured that, in the course of normal reviewing procedure, the text of my copy ripped away from one side of its binding.

Jacobus' survey entirely omits those architects who regard their primary task as the creation of human habitats, such as Constantinos Doxiades and R. Buckminster Fuller, even though certain Fuller domes, like the recent one at Expo '67, display aesthetic virtues; for Jacobus concentrates too tenaciously on the fortunes of the International Style (in a period he characterizes as "derivative in style to a large extent") to consider other forms of radical stylistic innovations. Whereas his exemplars presume that beauty enhances the spirit, the other stream regards constructive ingenuity, technical efficiency and conditions condusive to creaturely comfort as producing a quasi-aesthetic integrity.

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Jean Lennon '64, History, Peace Corps, Colombia, South America, '64-66; teaching Peace Corps volunteers, Brandeis U., summer '66; internship, Stanford U., '66—

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Any thorough historical survey of recent architecture, whether of forms or ideas, simply must include such recent advances as Fuller's geodesic domes, which may well be the primary structural achievement of the recent period. Technically, they constitute a real breakthrough not only in enclosing huge volumes of space at less cost but also for constructing housing so portable that helicoptors can easily fly a frame from one place to another; and Fuller envisions that geodesic principles will enable him to construct huge "structural clouds" whose interior density is so much lighter than the surrounding air that they will hover above the earth like blimps.

In his *Architecture in Transition* (1963), Doxiades remarks, "How dangerous it is that the whole attention of our present era should be directed toward the non-repeated types of buildings, which usually tend to become monuments." In this respect, Jacobus's book reflects and sustains a deep malaise in Western culture; another symptom is the general concern with how good an automobile looks instead of how efficiently it runs and how prone it is to accidents. Precisely because most buildings, like automobiles, are primarily habitats, rather than visual feasts, architecture needs a criticism and a history that regard certain values as more important than aesthetic ones.

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REVIEWERS

FATHER JOHN L. MCKENZIE, S.J. is a member of the Department of Theology at Notre Dame University and the author of several books on Scripture, most recently, *Vital Concepts of the Bible* (Dimension).

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MORTIMER GRAVES is Executive Director Emeritus of the American Council of Learned Societies.

The United States in Vietnam

GEORGE M. KAHIN & JOHN W. LEWIS

Dial Press, $5.95

MORTIMER GRAVES

There is little excuse for the uninformed and bellicose, not to say sadistic, "consensus" on the subject of the Vietnam war displayed, for example, in letters to the editor and on audience participation radio programs. For there is a large body of reliable information available to offset the emotional daily news. Much of this, it is true, must be used with circumspection because it consists of highly personal memoirs or reports of sojourn—sometimes casual and ephemeral—in restricted parts of Vietnam which, even when not deliberately biased, carry a kind of Vietnam-through-the-author's-eyes overtone. But from time to time a book appears which analyzes the essential facts, explains their pertinence, arranges them in order, and presents them attractively and comprehensibly. The Kahin-Lewis work is the latest and up-to-date-est of these, which makes it admirably for the reader who has time for only *one* book on the subject. For others, the work is amply annotated and documented.

Unfortunately, the recital of the facts of American involvement in Vietnam cannot be made to reveal anything but a sorry story. Hence Kahin and Lewis will be accused of partisanship, though it is the facts that are partisan, not the authors. They will also doubtless be faulted for inability to suggest some easy road out of our disaster, for their glimpse into the future recommends only that before steeling ourselves to a long and toilsome war we commit ourselves to a long and toilsome search for peace. Nobody, including the Administration, has any better answer.

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The final chapters on China and Vietnam, the Global Context, and the Limits of Power will be especially useful to Americans not yet at home in a spherical world which includes the Far East. One might regret that one "global" fact is not made more explicit: that if a powerful nation can nullify by force and violence a freely negotiated and virtually unanimously accepted international Accord—that of Geneva in 1954—simply because of disagreement with it, the hope for international comity through international agreement has been thrown for a considerable loss.

One comes away from this book with an uneasy feeling that honorable peace is a mirage until America decides to redress two decades of international disaster for which mistaken American policies have more responsibility than anything else. The time for this still seems far away, but books like Kahin-Lewis may shorten the interval.

CORRESPONDENCE

(Continued from page 507)

instill in us timidity, an abdication of conscience to the cause of inordinate self-consciousness, a capitulation so ignoble that it summons to my mind the one now going the rounds: "Have you heard about the new Egyptian war maps? Take one look, and they fold." Pray not.

WILLIAM TALBOT

Pope to Vietnam?

New York

To the Editors: I believe that the Pope can end the war in Vietnam. This belief is shared by the Buddhist monk Thich Nhat Hanh, who on the occasion of his audience at the Vatican on July 16, 1966 appealed to Pope Paul to come to Vietnam on a peace mission. In his summary of his remarks to the Pope in the book *Vietnam: Lotus in a Sea of Fire*, Thich Nhat Hanh writes: "I think it would open up a new hope for a peaceful and honorable solution in Vietnam if His Holiness could consider a trip to Vietnam. His high presence, first in Hanoi and then in Saigon, might lead to a pause in the bombings. This pause is so necessary, in this time of blood and fire, to give the belligerents on our national soil time to think, and an occasion to change their policy."

I propose that a group of prominent people ask His Holiness to go to both North and South Vietnam. A cessation of hostilities would be demanded by the Pope to permit him to tour the scene of the fighting and bombing. Having viewed the war's effects on the noncombatant population, Pope Paul could make it unmistakably clear that the conflict is a grave crime against humanity and that he or his representatives intend to stay in Vietnam pending the establishment of an international police force and the commencing of peace negotiations.

An escort for the Pope could be requested of U Thant to be composed of military from neutral nations.

MAXINE WEIL

GI's Letters Sought

New York

To the Editors: For a collection to be published, I should be grateful for letters written home by GI's in Vietnam, about their life in the field, their feelings toward the Vietnamese people and their views on the war and its objectives. I should be glad to have a processed copy or, if the original letter is sent, will return it. I will not use soldiers' names, home addresses or other identifying data.

DOROTHY DUNBAR BROMLEY
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One Man's Bliss

Minneapolis

To the Editors: . . . Happiness is a future without having to hear even one Humphrey speech!

JAMES C. WHITE

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